The Christian Century

PUBLISHED WEEKLY

Baptist—and Ecumenical

'Leading Churchwomen'—III. Mrs. Leslie E. Swain

By Margaret Frakes

Letter to Bishop Bereczky

By Karl Barth

On God's Coattails?

An Editorial

Origins of Religions

Reviewed by W. E. Garrison

JULY 30, 1952

In This Issue

MARGARET FRAKES

an associate editor of The Christian Century, presents the third in our current series of sketches of American churchwomen. This series seeks to introduce leaders of different denominations who have come into prominence in recent years through the United Council of Church Women and in other phases of the ecumenical movement. The Century received help in selection of subjects for this series from responses to a questionnaire sent to several hundred churchwomen. We asked them to name the women who, in their opinion, are exerting the largest influence on American church life. Previous articles in this series appeared in our issues on May 14 and June 25.

KARL BARTH

is professor of theology in the University of Basel, Switzerland, and is probably the most influential of contemporary scholars in his field in Europe. After studying in Bern, Berlin, Tübingen and Marburg, he taught in various German universities until 1935, when he went back to Switzerland. The letter to Bishop Bereczky which we publish in this issue is of particular interest because Barth has been accused by some of his numerous critics of being too lenient toward communism. Bishop Bereczky heads the Hungarian Reformed Church.

SUE C. ADAMS

has recently returned to Korea, after a visit in the United States. She and her husband are missionaries of the Presbyterian Church, and have spent many years in Korea. She has been appointed staff correspondent for The Christian Century in that country.

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Coming Events

July 28-30. Valparaiso University Institute of Human Relations, Valparaiso, Ind.
July 30. Conference for Rural Ministers, Lafayette, Ind.
Aug. 1-6. Conference on the Christian World Mission, Asilomar, Calif.
Aug. 1-6. United Christian Youth Movement Regional Planning Conference, Fort Worth, Tex.
Aug. 2-6. National Council of Churches Commission on Christian Higher Education Workshop, Brasstown, N. C.
Aug. 2-9. Baptist Ministers and Evangelism Conference, Christian Social Progress Conference, Green Lake, Wis.
Aug. 2-9. United Christian Youth Movement Regional Conference, Pasadena, Calif.
Aug. 3. Patterson Grove Methodist Campmeeting, Huntington Mills, Pa.; G. Cecil Weimer, speaker.
Aug. 3-8. Regional Audiovisual Workshop, Spruce Creek, Pa.
Aug. 3-9. United Christian Youth Movement Regional Conference, Bailey, Colo.
Aug. 3-10. Northfield General Conference, Northfield, Mass.; Warner L. Hall, H. H. McConnell, Harris Kirk, Stuart Nye Hutchison, Albert J. Penner, speakers.
Aug. 4-8. N.C.C. Department of Racial and Cultural Relations Interracial Institute, Webster Groves, Mo.
Aug. 4-8. Regional Audiovisual Workshop, Redlands, Calif.
Aug. 4-15. Institute of Scientific Studies for the Prevention of Alcoholism Third Session, Loma Linda, Calif.
Aug. 5-8. American Association of Women Ministers Annual Assembly, Spring Arbor, Mich.
Aug. 5-10. World Convention of Churches of Christ, Melbourne, Australia.
Aug. 6-9. World Council of Churches Study Department Conference, Nykobing, Denmark.
Aug. 6-9. Evangelical and Reformed Churchmen's Brotherhood National Convention, Frederick, Md.
Aug. 6-13. World's Student Christian Federation Annual Conference, Agape, Italy.
Aug. 7-14. N.C.C. Joint Department of Evangelism American Christian Ashram, Kerrville, Tex.
Aug. 8-15. Conference on Christian Education, Ecumenical Institute, Bossey, Switzerland.
Aug. 8-18. United Christian Youth Movement Regional Planning Conference, Lake Winnipesaukee, N. H.
Aug. 9-16. Baptist Mission Conference, Green Lake, Wis.
Aug. 10-13. Mennonite World Conference, Basel, Switzerland.
Aug. 10-17. Reorganized Church of Latter-Day Saints Reunion, Naperville, Ill.
Aug. 10-17. Youth for Christ World Congress on Evangelism, Belfast, Ireland.
Aug. 10-24. Annual Patterson Grove Campmeeting, Huntington Mills, Pa.; William F. Anderman, Charles F. Berkheimer, Robert F. Thomas, speakers.
Aug. 11-13. World Council of Churches Executive Committee Meeting, Nykobing, Denmark.
Aug. 11-21. National Religious Drama Workshop, Green Lake, Wis.
Aug. 11-29. Religious Radio Workshop, Indianapolis.
Aug. 15-19. World Council of Churches Conference on Faith and Order, Lund, Sweden.
Aug. 15-99. World's Student Christian Federation Theological Students' Conference, Lund, Sweden.
Aug. 16-20. N.C.C. Commission on Christian Higher Education Workshop, Des Moines, Iowa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXIX CHICAGO, JULY 30, 1952 NUMBER 31

EDITORIAL

Study High Art Of Mediation

MORE THAN two years ago, some American Quakers came up with an idea which seems to have taken hold at the United Nations. The idea was that mediation is an art which can be mastered only by study and practice, and that experience in one field of mediation should prove useful in another. Specifically, the Friends brought together at Quaker House, New York, in a series of meetings U. N. officials and American specialists in mediation of labor disputes. The first meeting was held in November 1949 under the chairmanship of Clarence Pickett, then executive secretary of the American Friends Service Committee, and James T. Shotwell of the Carnegie Endowment for International Peace. Later the chairmanship of the group was carried on by Elmore Jackson, Friends representative at the United Nations. This fall the experiment will result in the publication of a book which Mr. Jackson is entitling, *Meeting of Minds.* One discovery resulting from a comparison of experience in labor and international mediation is that a single well trained mediator can often accomplish more than a large commission equipped with staff and all sorts of apparatus. Dr. Ralph Bunche, who won a Nobel peace prize for his work in bringing about a series of armistices in Palestine, is said to have succeeded because he refused to be discouraged, but brought before the contending parties a "stream of proposals." What happened in Indonesia and Kashmir, where shooting wars were also stopped by mediation, is likewise studied. It is good news indeed that the results of this friendly enterprise are to be made available in book form. We can think of several places where copies are needed. We are ordering our copy today from Quaker House, 450 E. 52nd St., New York.

When Congress Slammed The U. S. Door

WHAT DIFFERENCE did it make when Congress adjourned leaving bills for emergency help to refugees stuck in committee files? Not much to many Americans, but a great deal to thousands of little homeless people in other lands. Around 300 displaced persons who had been sponsored by Lutheran Resettlement Service saw the gate to new life slammed right in their faces. Of these, 271 were caught by the deadline very near the stage of receiving visas. Several hundred more who had suffered temporary illnesses were left without further possibility of entry, though many of them had sent their families on ahead. Around 10,000 were caught in various stages of preparing for entry to this country. Of these, more than 2,000 families were persons of German ethnic origin. Most of these people had, upon receiving assurances, invested their small savings or gone into debt to pay expenses for photographs, documents or other necessities for the involved and costly processing. Some had given up their jobs and others had been discharged when employers learned of their plans. Now they are worse off than they were before they had received assurances of help from church or other groups. Pastors and other interested people in this country who had invested time and resources in getting assurances for prospective immigrants must now be told that the whole effort was futile and those whom they sought to help are beyond assistance. It is likely that another year will pass before Congress can act, even were it so disposed. Meanwhile the best church agencies can do is to help the displaced persons who are here. Since the passage of the McCarran act, with its increased powers of deportation of legally admitted aliens and its threats to the citizenship of naturalized citizens, they are going to need more help than before.

England Really Believes In Free Speech

OUR BRITISH friends have passed through another hullabaloo over what to do with Hewlett Johnson, the 78-year-old "Red Dean" of Canterbury. Dr. Johnson is a living illustration of what can happen in a state church where the political government of the moment—in his case it was that of the Scot agnostic Ramsay MacDonald—nominates bishops and other high ecclesiastics. He has been a thorn in the side of the Church of England for years; his incessant trumpeting of the Communist party line has disgusted most of his countrymen. Dr. Johnson's latest venture in spreading communist propaganda, however, brought even the long-suffering Britons to a point where they could no longer stay silent. Coming back from Red China, he first announced that he had irrefutable proof that the United States had resorted to germ warfare in Korea and then disclosed that he had no such proof whatever. Demands in press and Parliament called for the expulsion of this bearer of false witness from his high church office. But Dean Johnson has a life appointment, and after a few days of excitement it was generally agreed that nothing could be done to him without at the same time undermining the legal safeguards by which the free speech of all Englishmen is guaranteed. So the Red

Dean stays at Canterbury and one Briton says to another, with an air of pardonable pride, "This is the price we pay for our belief in free speech." That Englishmen really *do* believe in free speech was indicated by the act of the British Methodist conference, during the same week in which the Red Dean was under fire, in electing Donald Soper as its president for next year. Dr. Soper is probably the best known Methodist minister in London, but he is a social radical and a thoroughgoing pacifist, and he never soft-pedals on either. Of course, Dr. Soper's resolute pacifism is not to be equated with the dean of Canterbury's mendacious communism. Both men, however, hold minority views. The deserved honor conferred on the one, and the immunity granted the other, alike testify that England's devotion to freedom of speech is a living force.

East German Lutherans Barred From World Assembly

THIS is the week in which the international assembly of the Lutheran World Federation is to convene in Hannover, West Germany. The body will not have legislative powers, since Lutheran denominations are slow to surrender their autonomous sovereignty. But it will gather representatives of Lutheranism from every part of the world and, in common consultation, will set a general pattern for Lutheran participation in various phases of the ecumenical enterprise. Lutherans will come to Hannover from everywhere—except from the cradle of Lutheranism, which is now East Germany. It had been thought that arrangements had been completed to make possible attendance by about 5,000 East German Lutherans at the assembly. But recent shifts in the policy of the East German government, sealing off the border in retaliation against the signing of the agreements between West Germany and the Western allies, have caused the government of the Communist zone to reverse its former decision. No East Germans have been given permits to attend the Hannover gathering. This will be a heavy disappointment to the Lutherans who are there, and will handicap the discussions of some of Lutheranism's most pressing problems. It may not, however, be a total misfortune. If the vacant seats at Hannover remind the other delegates, and the Christian world at large, that the larger portion of German Protestantism is behind the iron curtain, that may bring some gain. It should, at the least, impress the need for renewed, incessant and worldwide prayer for these Protestants who must maintain their faith under the pressures of Communist rule.

European Army Project Losing Its Appeal

LESS than a week after General Eisenhower's nomination, John Foster Dulles was reported by the *New York Times* to have warned in a radio interview that regional pacts inside the United Nations are weakening the framework of that organization. Mr. Dulles has supported NATO and the plan for a European army. Evidently, however, he is growing apprehensive as to where the multiplication of such military agreements is heading. The *Times* credits him with thinking that the existing regional pacts represent about the limit of what the U. N. can stand without falling to pieces. It is surprising to find a Republican leader expressing such doubts so soon after his party has nominated a general who personifies belief in the efficacy of such pacts. At the same time, evidence of diminishing enthusiasm for the European army idea comes from France and Britain. The French National Assembly adjourned without acting to ratify the European army agreements, and there are reports from London that Prime Minister Churchill has decided to put off action in Parliament for a while. French dissatisfaction with the recently negotiated pacts has become so prevalent that Paris journalists generally predict that if Premier Pinay's government tries to secure ratification in the autumn it will be overthrown. The only way, it is said, in which M. Pinay can save himself is by throwing Foreign Minister Schuman, who is held responsible for French adherence to the European army plan, to the wolves. In England, on July 16, rebels in the Labor party caucus came within six votes of forcing that party to take a stand against ratifying the pacts. As it was, former Prime Minister Attlee was forced to accept a party resolution which termed ratification at this time "inopportune." Before November comes what has been hailed as General Eisenhower's crowning achievement in Europe may have a sadly deflated aspect.

A Chinese Report on the Case of T. C. Chao

AMERICAN CHRISTIANS continue to have a great interest in the fate of T. C. Chao. It is known that Dr. Chao, former dean of the theological school at Yenching University, has been deposed from that position and held under house arrest for nearly four months. His public resignation as one of the presidents of the World Council of Churches, coupled with his denunciation of that body as a tool of capitalist imperialism, did not save him. Neither did his service to the Communist government of China as a member of the People's Political Consultative Conference. Indeed, an article in the June issue of *Hsieh Chin*, the monthly magazine of the National Christian Council of China, charges that Dr. Chao used his membership in that supreme soviet as a cloak for opposing the policies of Mao Tse-tung's government. This article summarizes the charges which had been brought against Dr. Chao at the time Communist wrath descended on him. "When [he] gave his first self-criticism," it states, "his attitude was completely dishonest. He merely gave empty talk about how American imperialism had harmed him and would not expose to the [examining] group these facts which they already knew. . . . After the whole body had discussed his self-criticism paper they were unusually displeased and cited facts to show plainly that he was collaborating with the American imperialists. . . . He preached about the World Council of Churches and the 'principle of love' and 'Christians have two standpoints' and all such poisonous stuff. By doing so he caused churches to insult the five-starred flag and to take a passive attitude toward the Oppose-America-Aid-Korea movement, and did not contribute toward it or the patriotic campaign." The upshot of such attacks was Dr. Chao's

dismissal from Yenching and his arrest. The Chinese church paper indicates that this was not all the punishment handed out. "On March 17 Lin Hsien-yang [Timothy Lin], bishop of the North China diocese of the Chinese Anglican Church, also publicly announced (1) that T. C. Chao was dismissed from the position of president; (2) that he had been stripped of all his offices in the North China diocese; (3) that the house of bishops had been requested to take away his holy orders."

White Arrogance Still a Factor

ONE ILLUSION widely held in the West is that white claims to racial superiority are no longer being pressed in the nonwhite world. Knowing what use Communist propaganda makes of this issue, we Westerners try to tell ourselves that our racial exclusiveness is a thing of the past. To be sure, Dr. Malan and his Nationalists proclaim white superiority as a political necessity and theological certainty in South Africa. But they are treated as an exception, a regrettable survival of a racial arrogance elsewhere abandoned. The exclusive white clubs of Shanghai and Manila and Calcutta no longer slam their doors in the faces of the "natives." (Why?) Hence, white racial superiority claims are a thing of the past, and any Communist propaganda which claims otherwise is as false as all the rest of Communist propaganda. Then comes along such an incident as took place in the British Parliament on July 16. On that day a Tory member, Captain E. D. Ryder, asked his own party's cabinet whether something could not be done to guard against another such incident as had taken place at Kuala Lumpur, where a British club had refused to allow the prince of a Malay state and his prime minister to enter. Kuala Lumpur is the center of the Malayan rubber-growing region where the British government is spending millions of pounds and hundreds of lives of its troops to keep the communists from taking over. The British colony there cannot be large, and it certainly knows it lives on the edge of catastrophe. Yet it will not give an inch in the rigidity of its social exclusiveness. Not even Malay officials whose good will may be essential to the success of Britain's efforts to hold back the communist tide in southeast Asia are permitted over the threshold of the little club maintained by these colonial-minded, expatriate Britons. Oliver Lyttleton, minister for colonies in the Churchill cabinet, could only tell Parliament how much leading Britishers in Malaya "deplore the color bar." He could not suggest any remedial action. Deploring is not enough.

Presbytery Discusses Passport Denial

THE BROOKLYN-NASSAU presbytery of the Presbyterian Church, U.S.A., is reported to have taken up the denial of a passport to Japan for J. Henry Carpenter, secretary of the Brooklyn division of the Protestant Council of New York city. The presbytery is rightly concerned over the effect of the state department's refusal of permission for one of its ministers to visit Japan. At a meeting in Brooklyn, a letter was read from Mrs. Ruth B. Shipley, chief of the passport division. According to Religious News Service, she said: "Refusal of a passport to Dr. Carpenter should not be considered as a reflection on his loyalty and integrity or a determination of any fact other than that his presence in the Far East is considered undesirable at this time." She indicated that he might be allowed to make his trip "after conditions in that area become more tranquil." The *New York Times,* reporting on the same letter, said: "Mrs. Shipley recalled that about the time of the signing of the peace treaty between the United States and Japan on April 28, Dr. Carpenter was among those who protested the treaty. . . . The letter added that a request for a passport to other parts of the world probably would receive favorable consideration. Dr. Carpenter wants only to visit his friends in Japan, he declared." This does not clear up the incident, but confirmation by the presbytery of its confidence in its member, Dr. Carpenter, and the statement by the passport bureau chief that its action does not reflect on his loyalty or integrity should set at rest any questions the incident may have raised concerning the Brooklyn church leader. What is not settled is a situation that is created by lack of a court or other instrument of justice to which a citizen may appeal who feels he has wrongly been denied a passport. For its own protection and for the protection of the relatively few citizens whose applications come into question —last year only 95 out of 325,000 requests for passports were denied—we would think the department of state would be the first to approve the establishment of such a tribunal.

Anglo-Catholics Protest Non-Anglicans in St. Paul's

MORE THAN 2,000 clergy of the Church of England have signed a petition protesting against the appearance of non-Anglican speakers in St. Paul's Cathedral, London. The petition will be brought before the convocation of Canterbury in October. Ten years ago the Anglican church gave permission "to make use of a parish church for the holding of informal gatherings for united prayer on the part of Christian people." St. Paul's has made good use of this permission, but the Anglo-Catholic wing now denounces this as providing a platform for "speakers who by their religious allegiances implicitly deny the catholic faith of the Church of England." . . . Another reminder of the national animosities which persist inside such international alliances as the North Atlantic Treaty Organization was given when General Ridgway, Eisenhower's successor, announced that an American general would assume operational command of the Turkish and Greek armies in NATO. Plans had called for an Italian commander, but neither Turkey nor Greece was willing to permit that. So it becomes more clear that only direct U. S. administration can hold together this alliance which is supposed to create a firm "containment" of communist pressure on Europe. . . . As this issue goes to press, new cabinet crises have broken out in Iran and Egypt. It is too early to comment on the significance these may have in relation to the steadily increasing tensions in the Muslim world. But one element should not be overlooked, namely, the belief held by the masses in these countries

that any regime which makes attempted collaboration with the West its policy is almost sure to be graft-ridden.

On God's Coattails?

THE POLITICIANS, who are always looking around for a coattail on which to ride into office, are leaping in platoons for the trailing garments of Divinity. Men not previously known for piety have suddenly become polite and profuse in their public references to God. Others who seldom darken the door of a church openly identify themselves and their causes with religion. Scriptural references crop up unexpectedly in addresses, and sometimes the holy name of God is mentioned in the body of a political speech. Invariably it appears at the end. The speech-writers' union must have ruled that a conclusion which invokes the name of the Deity simply cannot fail to bring down the house.

Perhaps we ought to be grateful that the things of the spirit are getting all this attention, but it makes us sad and a little sick. Nobody doubts that many men in political life are as good and sincere Christians or Jews as anybody else and that they have a right to express their views. Such men are entitled not only to respect, but to support and encouragement. But the churches do have valid cause for complaint over the exploitation of religion for political ends. It was never so evident as in the present campaign. Too long this exploitation has been tolerated as just another peculiarity, like baby-kissing, of the politician on the prowl. But these times are too serious for that. Even more important, it is wrong to treat true faith in God as if it were something that is worn once in four years, like a campaign button. It is either far more than that, or it is an offense to heaven.

I

Part of the trouble is that both parties are in the grip of public relations experts. Once a public relations expert has spotted a trend, all his fellow practitioners rush to join the procession. Religion, say the trend-spotters, is becoming more popular. Its influence might be decisive in a tight election. So there will be no escaping the political exploitation of religion in the next few months unless the churches rise up and call a halt. Both parties have many men who often employ the language of faith to serve their political aims. President Truman does it frequently, but he is not alone. During the recent Republican convention, Chicago saw attempts to put over one candidate by tireless identification of his cause with "Onward Christian Soldiers," played over and over by hired bands. In another demonstration it saw men carrying signs: "God and MacArthur." In the Democratic convention that is opening as this paper goes to press, we expect to hear one speaker after another call upon the name of the Lord.

The religious leaders who are asked to do the praying at the conventions seem to have entered, with a few exceptions, into the conspiracy to exploit religion for partisan purposes. They know they are selected with great care, as they should be. But what is the purpose of the program committee which is so careful? Is it to select men whose devotion and spiritual stature are so unmistakable that their prayers will be heard by God, so the convention will in fact receive divine guidance? Or is it to choose men from churches having in their memberships the largest number of votes? The roster of the cardinals, bishops, rabbis and other clergymen who were asked to lead in prayer answers that question before it is asked. Do they agree with the politicians that God is on the side of the heaviest voting battalions?

Their prayers indicate that they do. Were these petitions really addressed to God, who judges the heart and is not impressed by windy intercessions? Or were they tailored, as if they were political speeches, to the television audience? The length and especially the substance of many of the prayers indicate that they were designed for human, not divine, ears. So the conventions of 1952 will go down in history as the political assemblies which occasioned the most eloquent prayers ever addressed to the American people. With some exceptions, the religious leaders to whom was entrusted the exalted ministry of prayer at these conventions prayed as though God were indeed a mythical Uncle Sam, or possibly even a mythical Uncle Republican or Uncle Democrat. True religion is not served by such performances, and honest politics does not require them.

It is the duty of the churches to bear witness to God. In an election year, it is their job to protest when his name is taken in vain. Somebody has to stand up and point out that he alone is fully sovereign, and that his rule covers all mankind and all ages. God is not a Republican, much as that assertion may dismay the citizens of Maine and Vermont; or a Democrat, even though that may be disbelieved in the Solid South. He is not even an American, shocking as it may seem to say it, and it is just possible that he thinks no more of the "Star-Spangled Banner" than he did of the battle cries of the Philistines or the war whoops of the Navahos.

God is the Lord of history. Nothing we do, especially nothing as important as the decisions we are now preparing to make, is outside the scope of his love and his judgment. But he is high and lifted up. Our limited purposes cannot encompass his infinite plans. An earlier age would never have presumed to pretend that they could. It would have had a decent respect for the majesty of God, as well as a humble recognition of our own limitations of knowledge and love, our own failures to do justly and to love mercy, our own capacity for pride and self-deception. When it prayed, even in a convention, it would not have forgotten to say and to mean: "Not my will but thine be done."

II

During the next four years the wisdom of the choices we make on November 4 will be tested. What will be the basis of the test? Continuing popularity with the people? Such praise never lasts very long or means very much. Conformity with platform promises? Platforms are known to represent the best compromise that can be attained between different factions at the time they are written. They indicate only in a general way what the party may be expected to do while it is in power.

The fundamental nature of the tests which lie ahead—

and they are likely to be terribly searching—will be found in the moral law, whose author and administrator is God. Honesty has been flouted, with the result that corruption has become an issue at every level of government from the municipality to the national capital. Truth has been defied, with the consequence that the republic is endangered not only by subversives who betray the trust that has been placed in them but also by the prevarications of those who seek to increase their own power by attacking subversion. Men's hearts fail them because of fear, not because they lack civil courage or military resolution but because they feel they have lost the way. In all this, we are confronted by tests whose essential quality requires Americans to rise above partisanship or other narrow loyalties and to stand before God the Judge as men subject to divine law.

The same considerations apply in our international relations. It is extremely improbable that the tensions now straining the world community can continue through the next four years without a break. When such tension breaks, for peace or for war, massive and perhaps terrible events will test the faith and courage of even the most resolute. Here again the issue will be decided by our capacity to do justly, to love mercy and to walk humbly with our God. It will be determined not by our capacity to command, but by our willingness to serve the needs of humanity for peace and freedom. It will shake our wartime prosperity, built on preparations for atomic war, as a terrier shakes a glove. Powerful strains will test the relations between races as well as nations, between capital and labor, between city and country, between north and south. Every one of us will have occasion to know that the God whom some are seeking to reduce to the preoccupations of ward heeler is not the creature of any party or any nation.

A national election is itself a time of judgment. All policies, all performances are brought to trial. Any such inventory should be a time of self-searching, of honest appraisal. Such a process should be measured by the timeless standards of faith as well as by the temporal yardsticks of political objectives. It should be accompanied by such a return to religion that no decision will be made except in the light of eternal principles. It is the moral law which finally determines even what is expedient, for no short cut which defies that law can succeed. That being the case, we should really walk with God, not simply talk about him. But we had better be humble about it, and not too quick to claim he is on our side. As Lincoln said, the real question is whether we are on His.

'Take Me Out to the Ball Game'

EDITOR THE CHRISTIAN CENTURY:

SIR: You remember Browning's beautiful lines,

> O to be in Wrigley Field
> Now that the Cubs are there!

May I suggest that there is more on a baseball diamond than entertainment and excitement? The rousing spectacle of the boys running the bases has some real wisdom for any organization, and for the church in particular, if it can spare the time to stop, look, and listen to the crack of the bat.

The basic principle of a successful ball team is *the long look ahead*—the persistent search for new talent, for future strength, to be brought up four or five years in advance. If a high school boy, 16 or 17 years old, in Prairie View, Nebraska, strikes out 18 players in a game, seven scouts from seven cities make an airplane trip to look him over and sign him up. No place is too small or insignificant to go to if there is a rumor of real potential ability.

The churches, in general, have had nothing like the same relentless concern for their future leadership. Following old traditions, they have been far too casual in trying to discover and sign up the best. There has been, and is, altogether too much complacent waiting for candidates to apply, rather than going out and getting the best.

The situation is better today than in other years. No man has given a better demonstration of the effectiveness of strategic scouting for the church than has that pioneer in many realms, Bishop James C. Baker, of the Methodist Church in California. For over twenty years he has made an annual trip to seven or eight of the country's theological seminaries with the determination to build up strength for the years ahead. As a result, he has got together one of the finest teams of hard-hitting rookies to be found anywhere in the land.

One other thing is to be noticed about baseball—often in sharp contrast to the procedures of the church: that the one purpose of baseball owners and managers is *to win ball games*. If a man can do the job in superb fashion, he is put in, no matter who he is or where he comes from or how old he is. Consider Willie Mays, for instance, late of the New York Giants. Nineteen years old, picked up in "the sticks." He had everything against him, except one thing: he could play ball. In some conferences—some Methodist conferences, for instance—the district superintendents and the bishop would have said, "Now, Willie, you are young, only 19. Remember that there are many men who have been on the club for ten or twenty years or more. You sit here on the bench till you are 35, or perhaps even only 30, and then we will let you play in a game." So that, instead of having a large share in winning the pennant in 1951, Willie would have waited till 1961, and then been pushed out to bat in a wheelchair.

But the fanatics who run ball clubs are one-eyed men; they are interested not in seniority or the right connections but, strangely enough, in winning ball games.

Honest now, how many churches are there that are losing more games than they win because the ecclesiastical authorities are far more interested in "taking care of men" than in giving churches the strongest leadership possible for a winning fight?

Turn to hymn No. 104 and sing, "Take me out to the ball game."

Yours, SIMEON STYLITES.

Baptist—and Ecumenical

World Protestantism Benefits from Mrs. Leslie Swain's Wide Denominational and Missions Experience — Third in a Series on Leading Churchwomen

By Margaret Frakes

ON THE final day of its stormy 1944 meeting in Atlantic City, the then Northern Baptist Convention elected as its president Mrs. Leslie E. Swain. Many of the delegates, recalling the preceding days during which the sessions sometimes reached what one paper described as "heights of confusion seldom seen in a political convention," doubted the wisdom of entrusting the task of "picking up the pieces" to a woman. But after the next convention two years later, in Grand Rapids, The Christian Century could say: "When the sessions opened, this denomination stood trembling on the brink of disaster. When it closed, it emerged unified, confident, and grateful to Providence for developing a spirit no one had even conceived as possible."

No one person had been responsible for that transformation, but many Baptists agreed that not a little of the credit should go to their indefatigable president, whose courage, poise and sense of fairness had kept convention proceedings on an even keel. Those who two years before had greeted news of Mrs. Swain's election with "What, a woman?" now exclaimed, "What a woman!"

The Free Church Viewpoint

Many American churchmen have had occasion to echo that exclamation. As a member of the central committee of the World Council of Churches, as the only woman—and only Baptist—on its twelve-member executive committee, Mrs. Swain ably represents the free church viewpoint. Back home from meetings of those committees, she performs a valued service by helping to interpret what the World Council is and what it is not. She works steadily and skillfully to advance the enterprises the Protestant and Orthodox churches of the world have undertaken to carry out together.

Most of those who know her, however, agree that it is as an unflagging champion of Christian missions through forty years that Mrs. Swain has made her greatest contribution. She served world Christianity first in her own communion, then in the Foreign Missions Conference (of which she was once chairman) and in the International Missionary Council. The American Baptist Convention has appointed her to the National Council of Churches' division of Foreign Missions, and she represents that division on the council's General Board. She is a member, too, of the committee for the council's department of International Justice and Good Will. And she serves on the Commission of the Churches on International Affairs, which is sponsored jointly by the World and International Missionary councils.

Such a list by no means exhausts Mrs. Swain's current responsibilities, but it explains why she is unable to spend as much time as she would like these days in the garden and flower beds on the hillside above "Treetops," the house on the south shore of Cape Cod which she and her husband built as a summer retreat soon after they were married in 1911. She enjoys the meetings and conferences in which her church work involves her, but she is always eager to return to the pleasant way of life Cape Cod offers. They have lived there the year round since 1944, when Mr. Swain retired after twenty-five years on the faculty of Brown University in Providence, Rhode Island.

Enthusiasm for Living

Built on three levels, "Treetops" clings to a hillside covered with a low growth of oak and pine. From their high front porch the Swains can look across an intervening cranberry bog to the broad Craigville beach and the white-capped waves of Nantucket Sound a quarter-mile away. Friendly arms of wooded dune enclose the bog on two sides; beyond the left arm lies the beach colony of Craigville—cheerfully alive from June to September, silent and deserted in the winter. Summer or winter, the Swains love their corner of Cape Cod, and would exchange their life there for no other.

Mrs. Swain is in her early sixties now, and her short curly hair is white. But she still radiates cheerful energy and enthusiasm; her bright eyes reveal lively interest and a vivid sense of humor. Her pertly tilted chin and nose underline the impression that here is a woman who knows what she believes and why, a woman who is determined to carry on with what she believes to be right no matter what discouragement or opposition may come her way. In manner she is friendly, warm, outgoing. These qualities to an equal degree characterize her husband, whose steady support and helpful interest in all she does have contributed not a little to her achievements. Leslie Swain is a tall, lean Yankee, descendant of a long line of Nantucket sea captains. His droll wit and optimistic outlook have been known to convert a confirmed misanthrope into a decent human being on short association. Meeting the Swains, you sense at once that here are two people eager to be your friends, as genuinely interested in your concerns as in their own.

Lay Opportunities Are Open

In all she has done Mrs. Swain has demonstrated that in at least some Protestant denominations fields of service are wide open to the volunteer laywoman who is qualified and willing to enter them. What she has accomplished as a denominational, missions and ecumenical leader has been possible because the Baptist fellowship offers all its laity—women as well as men—the opportunity to participate fully in its program and policy making.

This being so, Mrs. Swain has never been too much concerned about the demand of women for ecclesiastical

rights and status. But she admits she might feel different if she belonged to a church which denied her the chance to use her talents fully in its service. "I believe we should make our way on our own merits, not through demands," she says. "But once women realize their contributions are welcome, they will bring their talents increasingly to the service of the church."

The first time she attended a meeting of the World Council of Churches' executive committee, Mrs. Swain realized that her presence must seem a little strange to some of her colleagues. But by the time the meeting was over, it was apparent that no one felt it out of place for a laywoman to be serving on such an important interchurch body. She believes, however, that as lay men and women accept wider church responsibilities, they should develop greater interest in theology. "As we develop that interest, it will help if we can have theology presented to us in terms that we can understand, and in such a way that it is relevant to our needs," she adds.

Baptist by Conviction

Mrs. Swain's Baptist beliefs—they are firm ones—came not by birth, but by marriage and, as it turned out, by conviction. As Anna Canada, she was born in the Ohio town where her father, Prentice Canada, was the Christian minister. Her mother came from a strict Presbyterian family; she had never been permitted to forget that her grandfather had been a Scotch Presbyterian divine and a distinguished professor of Greek and Hebrew. Adelaide Canada, however, was determined that her own family should know a God of love rather than the stern God of her childhood.

"My parents had deep religious convictions," Mrs. Swain says. "But they were tolerant, able to laugh at themselves and at others; our home overflowed with fun and good will. They raised four children on a salary which, while we were young, never exceeded $1,000 a year. But they managed. Mother was a born storyteller. I can never forget the Sunday afternoons when she read to us from the Bible or from illustrated books about missionaries. Missionaries were mother's special enthusiasm. She talked about them, worked for them, promoted their cause at every opportunity. We grew up in a missionary atmosphere."

Causes to Champion

By the time Anna was ready for high school, her father was preaching in New Bedford, Massachusetts, while her mother busied herself helping organize a Young Women's Christian Association and continued her search for missionaries who needed help. The summer after Anna finished her junior year in high school, she went down to Craigville on Cape Cod to wait on tables at the inn where the Christian Church conducted an annual camp meeting. There she met Leslie Swain, whose family were renting a cottage near the beach. Five years later, after Anna had spent two years at Oberlin in Ohio and graduated from Pembroke, the women's division of Brown University, they were married.

Leslie, a Brown alumnus, was teaching mathematics and coaching football at Tech high school in Providence. By October, Anna was acting as a one-woman cheering section for Leslie's football team. On Friday afternoons, she parked their one-cylinder, high wheeled touring car near the goal line. One day, as the Providence team swept down the field and she stood up, shouting and squeezing the bulb of the old fashioned horn, the referee blew his whistle, placed the ball on the ground and walked over to her. "Mrs. Swain," he said, "if you don't stop that noise, I'm going to penalize your husband's team." Anna subsided and sat down. When the Tech team swept across the goal line, she was up again, cheering, but she kept her hands off the horn. "I had learned a lesson that has done me good ever since," Mrs. Swain says. "You can root for a cause, make a lot of noise about it, but there comes a time when you have to sit down and let things take their course." If the causes Anna Swain has rooted for in the forty years since that October day have not always been rewarded as handsomely as those on the Providence gridiron (for eleven seasons Leslie's teams were seldom scored on, tied or beaten), there can be no denying that her cheering for them has been tremendously effective.

Meanwhile, Anna was discovering that the work she had done in the church since her childhood out of love for her father and a desire to help him was by no means at an end. "Leslie was the most dedicated, enthusiastic layman I had ever met," she says. "He belonged to the Free Baptist Church, which has now become a part of the American Baptist Convention. His church did not practice closed communion, and it accepted members simply on evidence that they accepted the New Testament as the basis of their faith. Up till then, I am afraid I had been just a little prejudiced against Baptists. At Oberlin, I had gone with a friend to her Baptist church and been asked to leave before communion. I went away sputtering—first time I'd ever been turned away from the Lord's table! But here was a Baptist church that would accept me as an affiliate member."

Firm Basis for Beliefs

To Anna's surprise, her father insisted that she should be immersed and join the Baptist church as a full member. "After all, we're pretty close together," he told her. "Much of what Baptists believe, I also believe." At first, Anna felt it would be almost sacrilege to be immersed. Hadn't her father baptized her when she was twelve? But then Leslie began to tell her about Baptist beliefs, and they made sense to her. In the end, she was immersed, and joined her husband's church. She has always felt that she has been a better Baptist for the spiritual struggle she went through at that time, for having to make up her own mind as to just what she believed and why. When Leslie became a member of the Brown University physical education faculty and they moved to another part of the city, they joined the First Baptist Church, founded by Roger Williams in 1638. Through the years, that church and its traditions and activities have played an important role in their lives.

Mrs. Swain's work outside her local church began when she became interested in the program of the Worldwide Guild, a Baptist missionary organization. Each summer she took the girls of her own church, along with those from other Rhode Island Baptist congregations, to the interdenominational missionary conference at Northfield, Mas-

sachusetts. Her early interest in missions increased, and she determined to learn all she could about the movement and the men and women who made it what it was. Soon she was heading the Rhode Island missionary program for girls. Then, before she was thirty-five, the women's Baptist missionary society of the state had made her its president, as had the Rhode Island federation of churchwomen's societies, predecessor of today's state council of churchwomen.

Meanwhile, Baptist missionary societies all over the country were writing to Rhode Island for copies of the missionary plays Mrs. Swain had produced herself when no others could be found for the girls in the Worldwide Guild. Before she knew it, her spare time was being taken up turning out plays, stories and biographies for the Woman's American Baptist Mission Society. By 1925 she was an associate member of the board of that organization. Three years later she found herself with a more formidable title: "assistant administrative vice-president." Then it was "home base vice-president." All this involved a tremendous amount of writing and program building. "I have no idea how many pieces of literature I turned out," she says. But the sea chest in her study at "Treetops" —an heirloom from Mr. Swain's seagoing ancestors—is packed to the lid with copies of the pamphlets, books and articles on missions she wrote during those years.

Expanding Interests

Mrs. Swain's missionary labors for her own communion led naturally into the interdenominational field. "You can't help yourself," she says. "It is the most natural development in the world." In 1938, she was chosen by the Foreign Missions Conference of North America as one of the delegates to the Madras conference of the International Missionary Council. En route to India, she spent six months visiting Baptist mission stations in the Orient. She came home with an even greater dedication to the missionary cause—as if she needed it!

In 1942, Mrs. Swain was elected president of the Woman's American Baptist Foreign Mission Society. With two years out to serve as president of the Northern Baptist Convention, she headed that organization until 1950, then was made honorary president for life. On that occasion she was presented with a handsome leather-bound volume filled with hundreds of letters from missionaries and nationals all over the world testifying to the new vision her leadership had brought them. Dozens of young people wrote that it was she who had inspired them to dedicate their lives to the missionary cause. There were letters of appreciation, too, from American churchmen of her own and other denominations.

One of Mrs. Swain's greatest concerns at present is to develop greater support for the Baptist educational institutions, particularly the theological seminaries. "I believe deeply in our insistence on congregational autonomy," she says. "But the fact that a congregation can present for ordination any young man it feels is called to preach means that the standards of training for our ministry are lower than they should be." While she was president of the convention, Mrs. Swain helped obtain support for a system of scholarships to encourage able young Baptists to enter the communion's seminaries and prepare for its ministry. She had discovered that many of the finest Baptist ministerial candidates, discouraged because the going was so difficult and lonely, were going over to other denominations where help was more readily forthcoming.

'For a More Effective Church'

Mrs. Swain is an active member of the Newton board for Andover Newton Theological School at Newton Center, Massachusetts. "No one is more helpful to those of us who are striving for a better educated ministry," says a Baptist seminary administrator. "It means much to have a concerned, intelligent laywoman on our side. We in the seminaries can't do much about urging higher ministerial standards on our autonomous congregations, but the women's groups in those congregations, which exert a wider influence than many of us realize, can do it."

Baptist schools and seminaries often call on Mrs. Swain for lectures and commencement addresses. There are theologians in the communion who will tell you that the speech she made at Andover Newton's 125th anniversary convocation two years ago was as clearly reasoned an interpretation as they had ever heard of what constitutes excellence in theological education and ministerial leadership. "It demonstrated how she can put into words understandable to the layman ideas which scholars often have difficulty expressing," one of them said recently. "It was deeply sincere; it came from a heart deeply burdened with a desire for a more effective church."

Mrs. Swain has long been active in Pembroke alumnae affairs, and is now on the college's advisory committee. In 1949 she was elected the first woman member of the Brown University board of trustees. Convinced that religion and education should go hand in hand, she is just now interested in working out plans to initiate a religious program for both Brown and Pembroke under the best chaplain who can be found.

Service at a Time of Crisis

Throughout her two-year presidency of the Northern Baptist Convention, Mrs. Swain traveled thousands of miles in the interest of the great missions crusade launched soon after she took office. Everywhere she went, she pleaded for Baptist unity. It was a time of crisis for the denomination. A group called the Fundamentalist Fellowship had started a campaign to force the convention at its next meeting to rule that all its missionaries must sign a creedal statement, a procedure foreign to Baptist tradition and practice. They set up a Conservative Baptist Foreign Missionary Society as an arm of their fellowship, and prepared to present a full slate of candidates for membership on the various boards. It was entirely possible—even, some worried Baptists conceded, probable—that the convention over which Mrs. Swain would be obliged to preside would be their last as a united communion.

Mrs. Swain faced the sessions with trepidation, for which there was plenty of reason. But she also faced them with courage, for she believed that in spite of everything, the similarities of Baptists were greater than their differences. And she believed in God. She led the women's organizations in prayer that the convention might be guided by the Holy Spirit. In her presidential address she presented the issues squarely. At the climax she confronted

her fellow Baptists with this question: "As a great Christian family with a past of which we are proud and a present of which we are ashamed, can we not humbly fall on our knees and ask our heavenly Father's blessing on our future?"

The appeal had its effect. Although subsequent debate among the almost five thousand delegates was often bitter, there was no repetition of the confusion and tumult of two years before.

An Influence Irenic but Firm

"The way she conducted that convention was wonderful to see," says a Baptist leader. "She stood on the platform, smiling and poised, but with an essential firmness—a steel-like quality, almost—which told us she was not to be intimidated. No one could tell from her actions which side she was on, but because she was entirely fair, the majority won the day. Her reiterated appeal to look beyond the differences of the moment to what is important and eternal won over many of those who had come determined to impose their particular beliefs on the entire fellowship." Says another: "I can think of no man who could have carried us so well through that trying time. She had been the target of unkind criticism and calumny, much of it anonymous, but she took it all philosophically and with understanding."

When the stormy sessions were over, a new spirit of unity prevailed. The conservative missions group has continued to withhold support from the convention's official missionary society and has organized its own separate program, but it has made no further serious attempt to impose its will on the main body of the communion.

Mrs. Swain is gratified that in spite of their insistence on the primacy of the individual's direct relationship to his God and the adequacy of the New Testament to guide that relationship, the American Baptists have seen fit to join in ecumenical efforts.

"It is as logical for different kinds of churches to cooperate in common Christian action as it is for Baptists who differ on minor points of belief to work together," she says. "Of course, we could never enter into organic unity with churches whose order runs counter to our fundamental beliefs. That is why I am so much interested in what goes on in the World Council's Faith and Order commission. It must not become simply a means to promote union, and I am sure it will not. We Baptists have learned that we can participate in many ecumenical enterprises without sacrificing any of our convictions. Besides, something very valuable would be lost if the other churches were not confronted in their deliberations with our witness."

Life on Cape Cod

Last fall the Swains transferred their membership from First Church in Providence (which still lists them as honorary members) to the Baptist church in Hyannis, near their home. They take an enthusiastic part in the activities of the Cape Cod Clerical Club, a fellowship of ministers and laymen which meets regularly for discussion, sponsors radio programs and conducts an ambitious annual ecumenical service. In the summer, they spend considerable time at the Craigville beach, where in former years Leslie was the swimming instructor. Together, they enjoy reading aloud; that way, they are always turning up ideas that need talking over. Alone, he reads the *Ecumenical Review;* she, the *Scientific Monthly* ("We try to keep up with each other"). "Treetops" overflows with books and magazines, and, in the winter, with the plants they are nursing toward springtime.

The Swains have for "Treetops" the deep affection which attaches to something one has created with his own hands; except for the plumbing and wiring, they built it themselves. "I had never tried carpentering before, but I figured if a person knew mathematics—and I should, for I was teaching it—he should be able to build a house," Mr. Swain explains. "I worked out the plans; Anna held the boards and beams in place and I fitted and nailed them." He ruefully admits that sometimes things didn't work out just right. But the house has proved its staying powers through forty years of stress and storm, including the 1944 hurricane which leveled the hundreds of tall pines that once covered the surrounding hillsides.

No Chance for Boredom

Neither of the Swains is ever bored with life. "Some people think it's a mistake to retire when you're only fifty-seven, as I did," says Mr. Swain. "But if your life so far has been wonderful and full, and you have plenty of inner resources to draw on, retirement can be just the beginning of your best days." In October, they are to leave on a leisurely voyage by ocean freighter. They will stop off in Europe and the Middle East and spend several weeks in India, where, in December, Mrs. Swain will attend the annual meeting of the World Council's central committee in Lucknow. They look forward particularly to visiting Swain House, the rest home for missionaries at Kodai Kon-al, seven thousand feet above the southern India plain. Completed just as Mrs. Swain left the presidency of the Woman's American Baptist Foreign Mission Society, it was dedicated to them, and their pictures hang in the lobby.

All along the way, they will manage to see missionary enterprises in action; it is safe to predict that after they come home the story of those enterprises will be presented anew to Baptists the country over. From departure to return, Anna and Leslie Swain will have a wonderful time. There will never be a moment of regret that the retirement they planned in 1944 has turned out to be no retirement at all, but only the beginning of their "best days."

Bird Watcher

CARELESS of speech, we say "free as a *bird*,"
Yet in that simple, short, generic word
Is all Creation's purpose and its care,
Is all the ample providence of air
That gives to wings their needful element,
That is forever used but never spent.
Where mortals may not go except by awe,
The bird is free, within a world of law!

ELINOR LENNEN.

Barth to Bereczky

A Letter

On September 16, 1951, Karl Barth addressed to Bishop Albert Bereczky, head of the Hungarian Reformed Church, a private letter expressing his views of the bishop's attitude toward Hungary's Communist government. In spite of its private character, the letter has been published in France and the Netherlands and, more recently, in Germany. The English version we here present to our readers is translated from the German text as it appeared in the April 1952 issue of Kirche in der Zeit, *organ of the Evangelical Church in the Rhineland, Germany.*

HERE in the West I protest when you are charged with "adaptation to" or "collaboration with" your country's Communist regime. And I do that not only because, knowing you, I know that "collaboration" is not your purpose and intention, but also because, as it seems to me, these charges do not touch the significant point. The question that must be put to you is of a much more serious character. That question is simply whether you are not in danger of landing in serious theological error.

I do not refer to your open approval of communism. You are aware that politically I cannot go along with you; and in any case this is a matter that can be debated among Christians. But it seems to me that you are on the way to making your affirmation of communism a part of the Christian message, an article of faith which—as always in the past when "strange doctrines" have been introduced—threatens to overshadow all other articles of faith, and on the basis of which you would now interpret the whole creed and the whole Bible. In other words, you are falling into that ideological-Christian way of thinking which once, under different auspices, was adopted by the "German Christians."

Please do not protest too quickly. You had no close acquaintance with the "German Christians." After all, you Hungarians did not go through certain developments (e.g., the Christian-social movement and the more radical "religious-social" movement) which in Germany finally issued in that ideology. I assure you that there were among the "German Christians" earnest and devout men (men of exactly your stamp, my dear bishop) who were prompted not by the Führer-idea or the nazi race theories or German nationalism and militarism; no, the best of them were brought to this position by the "Socialism" in National Socialism, and beyond that by what they conceived as their discovery of an entirely new and more profound understanding of Christianity. Nevertheless the outcome was a plainly erroneous doctrine; namely, the declaration that there was a special revelation of God in the events of world history (which meant: Hitler's mighty deeds!)—a "revelation" which was then seen as part of the word of God in Jesus Christ and combined with that word.

I am convinced that you and your friends have no such intention. But with all my friendly feelings toward you I cannot but say that you are in fact on the point of doing the same as these German churchmen did. What prevents you from seeing that is probably only your relative unfamiliarity with our west European—specifically, German—experiences. Directly and by implication, the entire second-last section of your Church Press Service No. 16 desperately resembles the statement that, in the first sentence of the 1934 Barmen Declaration, we rejected as the basis of all "German Christian" theses. This same point of view is in evidence whenever, in dealing with the "Western" ecumenical church, you cite your alleged "deeper understanding" of "the new world situation" and so on, and then more or less confidently put forward this alleged "deeper understanding" of yours as a Christian message, as the Hungarian-Christian "witness" which you are called to give to the West. What is the source of your knowledge of the "great things" that God the shaper of history is bringing to pass on earth through socialism? Unless one is a prophet (and remember that there are false prophets) one gets knowledge of such secular "great things" from sources of an entirely different nature. In 1937, for instance, the representatives of the German church took to the world conference at Oxford a very similar "witness." They too assumed the role and attitude of men much misunderstood, to whom nevertheless the future belonged. And with this "witness" they helped plunge Europe into war and the German people into the abyss.

To be sure, in the "West" too there is no dearth of people who are utterly convinced that "God the shaper of history" is on their side, even that he "works" through MacArthur. How are you, holding the position you do, going to approach these people in a Christian spirit?

On the same fatal page of your press service you say that you Hungarians intend to "consider the decisions of the World Council of Churches' central committee in the light of Scripture" and "subject it to the most searching theological study." By all means, do so. But please, my dear bishop, do not fail to subject to the same searching study the peculiar philosophy of history which it seems you Hungarian churchmen are about to canonize. And do so before you make any further proclamations of this philosophy in Hungary or to the West. I would be blind and derelict to my responsibility if I neglected to say to you: There is something sadly amiss with the theological principles on which your entire church policy is based.

Now as to the practical consequences of these principles of yours. Generally speaking, it is clear that you find it possible to allow the Reformed Church in Hungary to go along with the regime, press and party, in a fashion that I find more and more incomprehensible. I told you in Zurich that to me your Church Press Service sounds uncannily like the official releases about conditions in the Soviet Union which I receive every week: Hungary a veritable paradise where the wolves and the lambs already dwell together (Isa. 11). I must say, my dear bishop, that all this makes me think again of my first trip to Hungary in 1936. At that time I could not get over my astonishment at how readily the Hungarian Reformed people were able

to see the "Crown of St. Stephen," the opposition to the Trianon treaty and the defense of Hungarian rights against the Czechs and Rumanians, and their own historic mission as the vanguard of the Christian West (!)—to see these as the *causa Dei et ecclesiae.*

Must Reformed Hungary always be 100 per cent in agreement with whatever regime happens to be in power? How is it that you inscribe "socialism" on your flag—the flag of the church of Christ—as though there were no question whatever about that term? That you thus use it with all the propagandistic arrogance which assumes that "socialism" can mean only what it is now declared to mean in your country and in the Eastern bloc generally? That you intentionally or unintentionally create the illusion that we here in the West live under the persisting rule of an unchanging something called "capitalism" and "imperialism"? That you forget and ignore the fact that even in dark America there was already at the beginning of this century a "social gospel"—at a time when, so far as I am aware, the Hungarian Reformed people did not dream that there might be any kind of positive relation between the gospel and socialism? How is it that you so fluently speak the stark black-and-white language of Eastern propaganda, that you so unreservedly give your Christian and ecclesiastical blessing to the Stockholm enterprise, which precisely as a "peace movement" (with its taloned dove!) is at least ambiguous? It strikes one as uncanny, as out of keeping with the eternal aspect of the church, when the church of Jesus Christ in Hungary is always and all along the line (completely! and on Christian principle!) in accord with whatever your regime desires and does. (At least neither your press service nor your personal writings convey the slightest suggestion to the contrary.) Do you see nothing odd in the fact that we in the West, your friends, swim against our current, but you so resolutely swim with yours?—for about six years now?

I am sure you can justify many of your specific actions. But the basic fact that you invariably put yourself into the Communist picture in this fashion remains a puzzle for me. And you ought to realize that your attitude and actions, far from impressing the Western world as a "witness," give us scandal, and at the very least supply those who unwarrantably attack you (and I certainly do not stand with them) with ever new pretexts. But I for my part can understand your position only if I assume that it is based on the theological—or rather historico-philosophical—premises that I mentioned above. That is why I urgently beg you to subject them to a searching review. The Western world's idea of you would then inevitably change of itself.

BOOKS

Cultural Horizons

THE ORIGINS AND HISTORY OF RELIGIONS. *By John Murphy. Philosophical Library, $6.00.*

UNLIKE the author of another history of religions recently reviewed on this page, Prof. Murphy evidently believes that religion is, on the whole, a good thing. In his view it is, at any rate, a normal and indispensable aspect of the development of human culture from its lowest to its highest phases. It becomes more ethical, more spiritual and more definitely theistic as the mind becomes more "civilized." Whether or not anything that can properly be called "revelation" even enters into it, as distinct from those natural reactions to environment and experience which are consistent with the successive stages in the development of the structure of society and the intelligence of the individual, is a point upon which the author expresses no opinion. The specific assignment which he has given himself does not require that he should, and the avoidance of this issue is made the easier by the fact that he does not include Christianity among the religions whose "origins and history" he traces. Only incidentally does he, from time to time, refer to the parallels between certain details of the Christian cultus and the ritual practices of primitive religions, and this without drawing the derogatory conclusion that the Christian rites must therefore represent mere survivals of primitive superstitions. In comparative religion, as in comparative anatomy, a higher structure is not discredited by exhibiting its similarity to a lower one.

Any book that professes to tell about the "origins" of religion must necessarily leave a little disappointment in the mind of the too hopeful reader. This is true also of books about the origin of life, or the origin of the cosmos. The scientist can get back to the infancy of his subject in each of these fields, but not to its birth. For actual origins, he must have recourse to conjecture or hypothesis. The author of this volume avoids conjecture and therefore has very little to say about what can strictly be called the origin of religion. As a good scientist he is content to go back to its early infancy. There would seem, however, to be an element of conjecture in the statement that the proliferation of elaborate mythologies among early peoples was due to the "earlier development of the organ of imagination in the visualizing region of the brain, while the organ of abstract thought and logical reasoning is still comparatively rudimentary." The advice of the physiological psychologist and the comparative anatomist might be needed on this. The author does not stress the point but relates the development of religion much more closely to social than to physiological evolution. Men differ more in social heritage than in neural anatomy.

In Prof. Murphy's view, the earliest primitive religion did not rest upon a "sense of the infinite" (as Max Müller said), nor was it the "animism" which sees separate spirits in natural objects (as E. B. Tyler held). Its basic idea rather was "mana," a vaguely sensed mysterious power which became the ground of magic as well as of religion. Accordingly he rejects Fraser's conception that religion grew out of magic, while finding that they both sprang from the same root. To get at the absolute origin of either we would still have to find an explanation of the beginning of the idea of "mana."

Murphy's special contribution is in relating the development of religions to the stages of cultural evolution. He defines five "horizons"—a term original with him in this connection, I believe—which become the main categories for both culture and religion. These are: the primitive nomadic group, hunting and fishing, with "mana" as its only religion; the larger tribal group, cultivation by the hoe only, animism as its religion; the agricultural horizon, which may take on imperial proportions, developing polytheism; the civilized horizon, development of urban life, with more systematized religious cultus and priesthoods; the "prophetic horizon," including such philosophical and ethical interests as were exhibited by the ancient Hebrews and Greeks (among others). It is obvious that these categories are not entirely coordinate, but the author does not adhere to them rigidly. The lines between the classes are vague and the last two seem to blend in this significant statement: "The prophet more than the priest or king can be clearly distinguished as the product of man's

first civilizations, and as the true expression of the Civilized Mind."

It is particularly heartening to find a scientific study of comparative religion which, starting with no precommitments or apologetic purpose, arrives at the conclusion that high religion—and specifically "prophetic" religion—is not merely a carry-over of primitive traits into a civilized environment but represents a normal and characteristic activity of the civilized mind. With regret I must pass over the many chapters in which the author treats the historical development of the great religions, but not without saying that he has been exceptionally successful in clarifying the intricate picture of the religions of India. W. E. GARRISON.

Books in Brief

AN ALBUM OF METHODIST HISTORY. *By Elmer T. Clark. Abingdon-Cokesbury, $7.50.* Dr. Clark is thoroughly capable of writing a good history of Methodism, but here he has preferred to let pictures tell the story. The gallery of pictures begins with Wesley's ancestry and the social conditions of England in the 18th century. It follows John Wesley from Epworth to Charterhouse, to Oxford, to Georgia, and back to England. The activities and experiences of early Methodists in England and in America and the scenes among which they did their work, the faces and figures of the men themselves and the institutions which they founded—all these furnish ample and inspiring material for pictorial representation.

I WAS STALIN'S PRISONER. *By Robert A. Vogeler. Harcourt, $3.75.* About this full text of the Vogeler story scarcely more need be said than that this is it, now available in all its details. The main facts in regard to this American engineer's imprisonment in Hungary are well enough known through the daily press, but only by reading the unabridged account of the arrest and trial can one get a really adequate impression of the extent to which the machinery which civilized countries have developed for the administration of justice can be perverted to the opposite use. The story is Mr. Vogeler's own, but he has written it with the cooperation of Leigh White, a foreign correspondent and author.

HOMAGE TO CATALONIA. *By George Orwell. Harcourt, $3.50.* Orwell fought on the loyalist side in the Spanish civil war. To hear the Franco sympathizers and the official guides tell about it now, the loyalists were all "Reds." The contrary is the demonstrable truth. Orwell's testimony adds evidence to the demonstration. Yet there were strong Communist elements in the anti-Franco forces and their betrayal of the republican cause for the promotion of their own is a part of Orwell's story. For vigorous, straightforward description of the human side of the struggle this writing is as good as those will expect it to be who remember that Orwell was also the author of *Animal Farm* and *Nineteen Eighty-Four.* W.E.G.

CORRESPONDENCE

The Scandal of Dogmatism

SIR: Hallelujahs for Hudnut's "The Scandal of Dogmatism" (July 9). In his clean analysis he discloses the impious absurdities to which the extravagances of neo-orthodoxy have led many sincere but gullible souls.

No one would deny the contributions of neo-orthodoxy. Nor should one be blind to its presumption. If God were so irresolute as to create man and then come to despise him and separate himself from him, as Brunner implies, then such a God is not worthy of man's worship.

There are two weaknesses in neo-orthodoxy. First, the repeated and tiresome emphasis on man's unworthiness is a masochistic wallowing that would not fool an amateur psychologist. It discloses an egotism that is in direct conflict with the "pride" they, poor breast-beating sinners, condemn. The second weakness of the neo-orthodox is their unprovable assumption that their "liberal" theological predecessors gaily threw off all sense of sin and proclaimed, "All's well with the world!" I have yet to see any evidence cited for this assumption. Actually, the evidence is to the contrary. One has only to read Rauschenbusch and his contemporaries to be convinced that they had a sense of social sin that showed honest humility and a firm belief in the Incarnation. If one reads Brunner aright there was no joy in heaven over a sinner that repented; only superior contempt. JOSEPH H. TITUS.

Grace Church Parish,
Jamaica, N. Y.

SIR: Interested in the peculiar assessment of Emil Brunner's *The Scandal of Christianity* by William H. Hudnut, Jr., in his article "The Scandal of Dogmatism," I turned to Brunner's book to re-examine the commentator's generalizations.

Critical readers of *The Scandal of Christianity* will regret, I think, that Dr. Hudnut failed to deal with the matters of historical revelation, the Trinity, original sin, the Mediator, and the Resurrection, which constitute the main concern of the book. After all, what was the book about? It is regrettable also that Dr. Hudnut neglected to give the meaning in which Brunner uses the word "scandal," preferring instead to apply that term as a polemical club.

Dr. Hudnut says that Brunner's "despair and disillusion are well enough known, but evidently we have not taken them as seriously as he intends." Is this conclusion based upon the reading of a dozen volumes of Brunner's works or perhaps even upon the chapter on the Resurrection in *The Scandal of Christianity?* Did Dr. Hudnut miss this chapter (especially pp. 100-16 which have some things to say about the importance of human effort) when he quoted half a sentence from p. 21 to make it read: "The central fact of human existence is that sin separates us from the holy God"?

Dr. Hudnut takes the following quotation from the close of Chapter I to illustrate Brunner's "arrogance," his "dogmatic, once-and-for-all" approach: "We know how Christian faith decides. We know now why faith has to decide so. And this must be the last word on the matter." Turning to these words, I find that they come at the end of a section on the nature of historical revelation and its bearing upon the Christian *requirement* for tolerance toward non-Christians! Brunner says: "The true missionary spirit surging from Christ's love to mankind is the very opposite of arrogance and intolerance. In fact, we may say, love as grounded in Jesus Christ is the only sure antidote against arrogance and intolerance. . . . " In this section, Brunner is not arguing about "the agelong diversity of Christian thought on almost all matters," as Dr. Hudnut's text would indicate. Brunner is discussing the question whether the need for historical revelation is decided by faith alone!

Is there a dogmatism abroad which might be called "the scandal of pushing minor premises around" or "the scandal of leaping to hasty generalizations based upon words out of context"?

WOODROW GEIER,
Associate Editor of Adult Publications.
Board of Education of the
Methodist Church,
Nashville, Tenn.

SIR: Dr. Hudnut's criticism of Emil Brunner's *The Scandal of Christianity* is incisive, but internally inconsistent. He castigates Brunner for dogmatism. Yet he himself will have nothing to do with the opposition view even if it were shown to be true: "In fact, if all this were true I would stop reading the Gospels altogether, for I want no part of any such belief." Dr. Hudnut contends that although Brunner "has much to say about God's love and grace," this is negated by his emphasis on sin. Yet at another place Dr. Hudnut implies that God's love and grace are meaningless apart from man's rebellion. Again, he asseverates that man is able within himself to do much to overcome the reality of sin. At this point he becomes ambiguous. If man in the last analysis falls

short of surmounting the barrier of sin, then why make so much of human potentiality? After all, what difference is there between drowning a mile under water and four feet under? On the other hand if the human creature is actually *able* to overcome his sinful predilection, then what need is there for God's grace (which Dr. Hudnut so desires to stress)? And what meaning then has the atonement?

Chicago D. BARTON.

SIR: How refreshing an antidote to the poisonous negativism of some theologians was "The Scandal of Dogmatism"! William Hudnut has not only accurately evaluated the predominant tone of current theological thinking, but has done well in refuting it. He has challenged us optimistically to look at the yet full half of the glass of our living rather than to become obsessed by the half-emptiness of it. More power to him, then, in his candle-lighting amid the roar of darkness cursing our day.

FRED P. KNIERIEM,
Assistant Pastor.

Zion E. & R. Church,
South Bend, Ind.

SIR: I have enjoyed few articles in your magazine as much as Dr. Hudnut's "The Scandal of Dogmatism." This puts the new dogmatism in its true perspective.

Why doesn't Simeon Stylites, with his rare wit, rewrite the Parable of the Prodigal Son to conform with Dr. Brunner's beliefs? That I would like to read.

In Luke 15:18 the Prodigal soliloquizes, "I will arise and go to my Father." By Dr. Brunner's standards, he should say to himself, "Man is incapable of healing the breach between himself and the Creator. . . . The right relation to God cannot be established from our side. . . . The breach between God and us is of such a nature that man can do nothing about it. . . . The tie of communion with God is torn and cannot, so far as we are concerned, be retied."

Needless to say, this is not the version of the parable authorized by our Master. When the wayward son does return, of his own free will and accord, he finds no monarch standing on his offended dignity. Instead there are warm words of welcome about bringing forth the best robes, rings, fatted calves, etc.

Seriously, couldn't Simeon, in his own style, give us a Brunner version of the parable? And my very grateful appreciation to Brother Hudnut.

J. N. KELLY, JR.

First Christian Church,
Shelbyville, Tenn.

SIR: "The Scandal of Dogmatism" by William H. Hudnut, Jr., has unmasked the real scandal of Protestantism: the willingness of some of its adherents to impose their own half-formed misconceptions upon the Word of God, as evidenced in Hudnut's adverse criticism of Emil Brunner's *The Scandal of Christianity*.

It's a man's privilege to assert, as Hudnut did, that he will "stop reading the Gospels altogether" if it is true that "sin effectually and permanently separates us from God." Don't assertions like that constitute a *real* scandal, though, in the biblical sense of the word, to make others stumble and fall even before they reach Jesus Christ, the Savior from sin? Hudnut stumbled in his first paragraphs, over the apparent contradiction between God's gracious invitation and man's complete inability—not just his unwillingness, as Brunner has correctly pointed out—to accept. It's no surprise, from then on, to find Dr. Hudnut coasting with blissful unconcern over the realities of God's wrath and of his mercy, and over the biblical distinctions between justification and satisfaction.

What Dr. Hudnut sadly needs, evidently, is a short course in the fundamentals of New Testament Christianity, one which will lead him directly to Jesus Christ, whose substitutionary sacrifice furnishes the only ready answer to the paradox of God's wrath and mercy. A little longer course might convince him that his confusion, mixed as it is with a good deal of modern naiveté, makes up an old chapter in the history of the Christian church. What is more, if it taught him not to sidetrack "Christ" in the passage he quotes to substantiate his heresy ("I can do all things through Christ who strengthens me"), it might put him back on the highroad of evangelical Christianity.

OSWALD C. J. HOFFMAN,
Director of Public Relations.

The Lutheran Church—Missouri Synod,
New York, N. Y.

No Quaker Publicist

SIR: Some weeks ago I wrote to you about the plans for the Harvard Divinity School. Your subsequent generous editorial on the matter was greatly appreciated by my colleagues and myself. I might well have written sooner to thank you for it.

I write now on another matter. I have seen a copy of your editorial paragraph of July 9 about the American Friends Service Committee. We interpret your comment as showing that you share precisely our own concern that the kind of publicity about the Society of Friends and its work should be appropriate to the delicate character of its service. We welcome this anxiety of yours.

I do not know what fact or report if any was at the basis of the sentence you quoted from Walter Winchell. May I reassure you about this committee. It has not engaged an outside publicist nor changed its policies. Its work is entrusted to amateurs who are selected with a view to their deep commitment to the Quaker philosophy. No "professional publicist" in the sense that you use the term has been hired or is likely to be. No contributions large or small to our work tend to alter this pattern. They rather confirm our resolve to maintain what you call a "voluntary, compassionate, sometimes almost naively idealistic venture in human helpfulness." Large grants that come to us are usually designated for special projects already established under this pattern and are faithfully applied. Our current budget altogether is considerably less than in the postwar period, though the opportunities for service would justify much larger plans.

For many years we have maintained a small public relations staff to supply factual information and to answer the many inquiries that come. Your own paper has received and used these releases. No one is better qualified to appraise the continuing policy of the committee in this field.

I do not write this letter for publication, but to reassure you in order that you yourself on your own authority may assure your readers that your hopes were justified and not your fears. You have raised doubts in their minds. It is not my place to defend us to them but yours to ascertain the facts and to present them.

HENRY J. CADBURY,
Chairman.

American Friends Service Committee,
Philadelphia, Pa.

[We have obtained permission to publish this letter, and are very happy to assure our readers that the Winchell report was entirely without foundation, as we warned it might be.—THE EDITORS.]

Rebuttal to a Rebuttal

SIR: The misleading nature of Charles S. Braden's recent review of Arthur Corey's book was pointed out in my letter which you kindly published on May 14. I note that prior to publication, however, Dr. Braden was permitted to read my letter and to prepare for simultaneous publication a reply, which consisted of further criticisms of the Christian Science movement.

In his rebuttal Dr. Braden appears to excuse the allegations in his review on the ground he is just a book reviewer reporting what the book said. Then he goes on to reiterate various assertions concerning the Christian Science church which can only be described as exaggerated and twisted. We certainly recognize the right of a reviewer to review a book. But legitimate book reviewing hardly would seem to include advocacy on behalf of an author who devotes himself to attacking an organization with which he happens to be out of tune. That becomes special pleading.

The review in question presents a very biased approach—not an impartial or objective view—and the same is true of the reviewer's subsequent statement. We regret that the reviewer, as he himself acknowledges, has relied so heavily on prejudiced and hostile sources for his information regarding the Christian Science movement. GEORGE CHANNING,
Manager.

Committee on Publication,
First Church of Christ Scientist,
Boston, Mass.

NEWS of the CHRISTIAN WORLD

Hierarchy Warns On Immorality

Brazil's Catholic Leaders Continue to Score Laxity—Mota Defends World Council's Leadership

São Paulo, Brazil, June 16.—Whether communism or immorality constitutes the greater threat to Brazilian life is a question agitating this country's Roman Catholic hierarchy. On a recent visit to Leitão da Cunha, a Rio de Janeiro school, Cardinal Camara, archbishop of Rio de Janeiro, declared that there is no use combating communism if people of Brazil's upper circles continue to set a bad example by carrying on illicit business, exhibiting financial greed and indulging in corrupting moral practices. But he warned the Catholic Confederation's general assembly on the danger of communism. In reply, Bishop Henrique Trindade declared that although the danger the cardinal cited may take shape in "revolution" sooner than we think, it arises not so much from communist agitation as from the failure of Christians to practice their religion and from such sources as the movies and the nation's "carnival" spirit. He called for prohibition of gambling and liquor and for the avoidance of ostentation. "Domestic evils are greater than those imported from abroad, for they creep into our very homes," he said. Bishop Trindade's remarks were published in the Roman Catholic magazine *O Lutador* (the "Fighter"). It was another Catholic magazine, *Hail Mary*, which published (in its May 25 issue) the charge by Gen. Cardoso, new minister of war, that Communist infiltration into the army has been proved.

Debate Within Protestantism Continues in Brazil

Not long ago Editor Miguel Rizzo of *Unitas*, nonsectarian review, urged professors and theologians to use the nation's religious press as a medium for resolving the doctrinal debate which has rent Brazil's Protestantism since the visit here of Carl McIntire of the U.S., president of the International Council of Christian Churches. He asked McIntire to contribute an article to *Unitas*. McIntire's secretary replied that he would do so, or if possible come to Brazil. But so far nothing more has been heard from him. The *Conservative Presbyterian*, which was founded after McIntire's visit and in accordance with his ideas, said recently that Dr. Rizzo has a "laudable intention," but adds: "Our humble testimony as to its value will be made only after the editor's new book on biblical inspiration appears." In the same issue, a minister writes that Dr. Rizzo "treats the word of God with a lack of consideration which amounts almost to blasphemy." This magazine expends much of its energy in fighting liberal Protestantism, which it calls "modernism."

Defends Intentions of World Council Visitors to Brazil

Last April the *Puritan*, Brazil Presbyterian organ, protested editorially against what it called the efforts of "rival World Council and International Council of Churches leaders" to win this country's Protestants to their organizations. Now the magazine has published a letter from Jorge Mota, a Presbyterian minister who heads the Christian Student Union of Brazil, affiliated with the World's Student Christian Federation. Mota says that the editorial's charge that "passionately intolerant" leaders of the two councils come here only to revile each other and "agitate" our churches cannot with justice be applied to such World Council leaders as Marc Boegner, John Mackay, John Mott, Martin Niemöller and W. A. Visser 't Hooft, all of whom have visited Brazil in the past few years. These men, he points out, are above stooping to defame leaders of opposition movements; when they were here, the Evangelical press was unanimous in acclaiming their Christian lives and their labors for the Kingdom of God. "However, certain incidents have demonstrated that what the editorial says is true of certain leaders of the International Council of Christian Churches," Mota concludes.

Inaugurate New Dean at Mackenzie University

Mackenzie University, missionary-founded institution formerly known as Mackenzie College, has a new dean. He is Peter Garrett Baker, American educator who formerly was a professor at the University of Bahia, in northern Brazil. Public officials and representatives of the government and of the University of São Paulo attended the inauguration ceremonies. In his address, Dr. Baker declared that spiritual values must be a part of the program of any educational institution. "Mackenzie is great not because its founders taught sciences and the liberal arts," he said. "It is great because those men tried to build in youth the kind of moral character which will be a defense against the corrupting influences of the times and against the atheism which arises from a false interpretation of science." Our minister of education has said that he considers Mackenzie University a "model house of education."

And So Forth

Paulo Abreu, a Protestant who is a deputy in the Brazilian parliament, is trying to get a federal law enacted barring the sale of alcoholic beverages. Last year he helped launch a campaign against alcoholic liquor. Many Protestants, while approving Abreu's ideas, do not think passing a law is the best way to combat this traffic. They believe it is better to rely on the power of the gospel to persuade people to a better way of life.

Joel Sorensen, secretary of the Baptist World Alliance's youth section, visited this country recently in the interest of the worldwide Baptist youth congress to be held in Rio de Janeiro next year.

The Baptist Theological Seminary of North Brazil, first Baptist seminary in Latin America, celebrated its 50th anniversary in April. Last year 103 students from 8 states were enrolled in the seminary—more than at any previous time in its history.

João Del Nero.

Blasts Failure to Urge Abstinence

West Virginia Methodist Conference Hears Charge that Ministers Evade Responsibility

Huntington, W. Va., July 14.—West Virginia Methodists, meeting in Charleston for their 14th annual conference, were severely rebuked for their failure to take forceful action against the "rising tide of liquor." They heard J. Bernard Dryfield, chairman of the conference's temperance board, declare that "very few pastors" urge their members to pledge themselves to abstinence on Commitment Sunday. He said that only 130 churches observed the day in 1951, and that none of these reported the results of the pledge-signing. He added: "We feel that perhaps many ministers do not observe Commitment Sunday and fail to preach the annual temperance sermon as prescribed by the *Discipline* because of the pressure brought to bear upon them by prominent laymen who are active in the liquor business, or by members of their official boards who believe that the Methodist Church has no right to expect its members to practice total abstinence."

Double Appropriation To Wesleyan

The Methodist conference virtually doubled its annual appropriation to West Virginia Wesleyan College at Buckhannon, promising the institution $40,000 for the coming year. Delegates were informed that the appeal to the recent meeting of the Northeastern jurisdictional conference to make West Virginia a separate area with its own bishop was turned down; the state will continue to be part of the Pittsburgh area. The conference voted to raise the minimum annual salary for ministers to $1,600—an increase of $100. It transferred title to the Rehoboth church, near Union, to the Methodist state historical society. This building, said to be the first Methodist church constructed west of the Alleghenies, will be preserved as a shrine. Its communion table will be placed in the historical museum at West Virginia College.

Union-Employer Strife Breaks Out in Kentucky Community

Civil conflict has developed in Central City, Ky., as the result of efforts of the United Mine Workers to force the businessmen of the community to sign agreements with the union. The efforts are being directed by A. D. Lewis, brother of John L., U.M.W. president, and head of the union's District 50. A demand is being made on merchants to recognize District 50 as the bargaining agent for their employees on wages and working conditions. Some businessmen have yielded to the pressure, but most of them are holding out. Their resistance has produced picketing and institution of a boycott. Some acts of violence have been perpetrated and more are threatened. The conflict has carried into the schools, where children of merchants have had fist fights with miners' children

who call them "scabs." The businessmen declare that the police department is dominated by the union, and point out that two prominent leaders of the campaign have prison records. Union organizers say Central City was selected as an ideal community for this "test" because it is located in the heart of a unionized coal field. If the experiment there is successful, they plan to organize other towns.

Sees Negroes' Vote Deciding Issues

Speaking at Kentucky State College's commencement, Pres. Mordecai W. Johnson of Howard University, Washington, D.C., declared that if Negroes vote as a bloc in support of the most liberal ticket in the November election they can become the "balance of power in the global struggle for human freedom." He did not identify the party or candidate which will constitute the "liberal ticket," but he repeatedly emphasized that such a ticket will not reflect the "proslavery political views" of Gov. James Byrnes of South Carolina and Sen. Richard Russell of Georgia. He warned that a victory for a coalition of southern Democrats and reactionary Republicans would "stop Negro advancement cold." Pres. Johnson, a Baptist, said Protestantism is "committing suicide through failure to espouse the cause of human liberty in the U. S., Asia and Africa." In contrast, he declared, Roman Catholicism is gaining Negro adherents in unprecedented numbers, particularly in Washington, D. C., and St. Louis, mainly because of its worldwide policy against racial discrimination in worship and education.

Theological School Representatives Meet in Louisville

Some 400 delegates from 107 institutions attended the biennial meeting of the American Association of Theological Schools at Southern Baptist Seminary, Louisville, June 10-11. They heard John O. Gross, secretary of the Methodist Board of Education, declare that to safeguard their integrity theological schools should be more selective in the students they admit and should carefully scrutinize the schools where applicants obtain their preministerial education. In conjunction with the group's sessions, the American Society of Church History held its 72nd consecutive meeting.

And So Forth

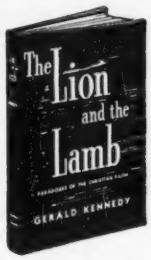
The Louisville Y.M.C.A. is planning a campaign to raise $1½million for improvement of its facilities and establishment of new branches. This will be its first drive for capital funds since 1910.

The Mountain Preachers' Bible School at Clear Creek, near Pineville, Ky., is launching a campaign for $1 million to provide additional accommodations. The school, which last year had an enrollment of 178, claims that many who desire to attend are being turned away because of inadequate facilities.

Mrs. James D. Wyker, president of the National Council of Churches' general department of United Church Women, was awarded an honorary D.D. degree by Transylvania College, Lexington, Ky., at annual commencement services June 9. She is one of the few women in the country to receive the degree.

J. MAURICE TRIMMER.

"to understand our CHRISTIAN FAITH..."



So We Believe, So We Pray

GEORGE A. BUTTRICK. "Gives body and substance to our faith and direction to our prayer in the modern mode. Dr. Buttrick is amazingly adroit in weaving together a wealth of illustrative material into a rich thought pattern."—*International Journal of Religious Education.* **$2.75**

The Lion and the Lamb

Paradoxes of the Christian Faith

GERALD KENNEDY

"An excellent study of twenty-one of the more striking paradoxes of the Christian faith. They are simply outlined and forcefully written."—*The Churchman.* **$2.50**

The Higher Happiness

RALPH W. SOCKMAN

"In the Beatitudes of Jesus, Dr. Sockman finds a rule of happiness which is highly relevant to our day, despite the fact that it runs counter to our own man-made ideas of happiness."—*Interpretation.* **$2**

The Redeemer

WILLIAM R. CANNON. "The author's striking and pertinent illustrations . . . make this a very readable study of the Christ of Faith."—*Zions Herald.*

"A major study in Christology."—*Parsons.* **$2.75**

The Christian Perspective

EDWARD T. RAMSDELL. "He takes a mediating position between liberalism and neo-orthodoxy. His representation of both seems as fair as can be found in any one book. . . . His thinking is clear, his writing is transparent . . . professional theologians will find plenty to ponder . . . readers less technically trained can find their way around without too much trouble."—*Christian Century.* **$2.50**

Saints Without Halos

ALVIN E. MAGARY

"Lifelike portraits of [New Testament] men and women who lived in the flesh as well as in the spirit."—*United Presbyterian.*

"Vivid and colorful."—*Saturday Review of Literature.* **$2**

Basic Issues in Christian Thought

ALBERT C. KNUDSON. "The author accepts the attack of both Naturalism and reason on our faith, and in a masterful style with penetrating thought answers them. The reader of this book will realize the vast strides that have been made in religious understanding since the dawn of the Christian era. Today men have a deeper and more sound understanding of life than ever before. Men like Dr. Knudson have helped to make this possible."—*Expositor.* **$2.75**

Understanding the Christian Faith

GEORGIA HARKNESS. "An admirable restatement of the convictions commonly held by Christians."—*Presbyterian Outlook.*

"I can hardly imagine a better book to put into the hands of any person perplexed about or desirous of understanding Christian beliefs."—*The Pulpit.* **$1.75**

AT YOUR BOOKSTORE **Abingdon-Cokesbury**

Protest Canadian 'Bar' to Negroes

Parliament Gets Resolution from Mass Meeting Charging Immigration Practices Are Unfair

TORONTO, July 10.—A strongly worded resolution was adopted by a recent mass meeting of Canadian Negroes alleging that under the dominion's immigration act and its administration, Negroes (particularly those from the West Indies) are being barred from Canada. It described the situation thus created as "prejudicial, undemocratic, unfair and humiliating." The resolution has been forwarded to Prime Minister St. Laurent and all other members of Parliament by Donald Moore, chairman of the Negro Citizenship Committee of Toronto.

Ask Investigation of Beverage Alcohol

The United Church of Canada's Board of Evangelism and Social Service has called upon Prime Minister St. Laurent to investigate recent trends in the beverage alcohol industry. In its letter, the board stated that North America's hard liquor business is now almost entirely in the hands of five extremely powerful distillery groups, two of which have Canadian headquarters. It also pointed out that Ontario's chief brewer has extended his domain to the west and the east. In 1944 the United Church officially endorsed the nationalization of the beverage alcohol industry as a way to eliminate the motives of private profit and monopoly control in the liquor traffic.

Attack Salacious 'Literature'

Heavy attacks have been pressed recently in Canada against crude sex pulp magazines and picture books. The protests have been heard at church and parliamentary sessions, at meetings of municipal heads and even at businessmen's conventions. Encouraged by the success of an earlier drive against "crime comics," social workers, church leaders and government authorities are combining their efforts to bring about a drastic reduction in the drugstore and novelty shop arrays of sexy, suggestive printed materials. Attention is also being called to several "best sellers" which, though priced at $4 or more, are described as equally suggestive, "sisters under the skin to the lush magazines in the drugstore displays."

Low-Income Dwellings May Displace Horses

Under Canada's federal-provincial housing program, a postwar record of nearly 400,000 dwelling units has been achieved. However, not more than 3 per cent of these are rental units for low-income, nonveteran families. Most of the units in this classification are in Toronto's $9 million Regent Park development, which has been so successfully carried out that there is a strong demand that the plan be extended. The only city land available for such extension is public parks or the Dufferin and Woodbine race tracks. Present prospects are that the horses will be shifted to make room for houses!

United Church Conference Plans Radio Mission

The United Church of Canada's London conference at its recent annual meeting approved initiation of a radio mission along the lines of that conducted by the Church of Scotland through the British Broadcasting Corp. A seven-broadcast series of programs will include a forum on evangelism. Radio will be used to encourage the holding of more classes for church membership, the conduct of visitation evangelism campaigns and the organization of local preaching missions. W. A. Beecroft, a former president of the conference, heads the committee which will supervise this radio-pastoral charge type of mission, to extend from September 1952 to May 1953.

Anglicans Hold Centennial Observance

For the concluding service of the Toronto diocese of the Church of England in Canada's centennial observance, Maple Leaf Gardens, great sports arena here, was transformed into a huge Anglican church. Some 13,500 worshipers gathered there on a June evening. Canon C. E. Raven, vice-chancellor of Cambridge, preached the sermon. He proclaimed his faith in a Christian democracy, asserting that "our form of government can stand up against the ruthless efficiency of any totalitarian power."

Revise Parliamentary Action On Monopolies

On the day that it received a report from its combines investigation commission alleging that a monopoly in restraint of trade exists in the rubber industry, Parliament voted to amend its Combines act extensively. The changes provide that the commissioner may not be both prosecutor and judge, and set up much stiffer penalties, including jail sentences, for proved participation in building monopoly control. The new combines investigation commission, to consist of three members, may recommend prosecution by the minister of justice. Thus the research or investigation phase of the work will be separated from the judicial.

And So Forth

At a time when Sunday in Ontario is becoming more and more a day for sports, it has been announced that a scheduled wrestling match and a top-level hockey exhibition game in North Bay will be postponed until after the Templeton mission Sept. 7-21 in that northern Ontario city's hockey arena.

The Presbyterian Students' Choir, made up of 24 young men preparing for the ministry in Knox and Montreal colleges, recently completed a two-week tour of Nova Scotia, New Brunswick and Prince Edward Island. The students sang at 30 meetings and took part in 11 broadcast services. Tens of thousands heard them.

McMaster University in Hamilton, in cooperation with two of the city's larger hospitals, has arranged for a small group of younger ministers to take a six-week course designed to acquaint them with hospital routine and to relate the possible benefits of spiritual help to the curative techniques of medicine.

JAMES R. MUTCHMOR.

Churches Assist Juvenile Court

Cleveland Federation Sponsors Classes at Detention Home—Eastlake Has Regular Drive-in Services

CLEVELAND, July 14.—The Cleveland church federation is conducting four classes in Christianity on Monday evenings at the juvenile detention home, where the city mission has carried on a program for more than 20 years. The reorganized and expanded program was initiated at the request of Judge Harry L. Eastman of the juvenile court. Members of the Religious Education Fellowship supervise paid and voluntary workers under the general direction of the church federation's Christian education department. The Kiwanis club of East Cleveland has supplied New Testaments for use in the program. At the recent 50th anniversary celebration of the juvenile court, Rev. John Prucha, 88, declared that the court has come a long way since the days when he served it as one of its earliest —and unpaid—probation officers. "We did the best we could, but even the judge was an amateur," he said. "Our approach was sentimental. There was nothing scientific about it, and we probably never corrected the real trouble at the bottom of a child's delinquency." Other former workers paid tribute to the present institution, staffed with trained people, as most efficient.

Church Holds Drive-in Services

The First Congregational Church at Eastlake, of which William A. Hartman is pastor, is the first in the area to make regular "drive-in" services a feature of its summer program. Every Sunday at 9 a.m., before the regular service in its sanctuary near by, the church holds a service at a local drive-in theater. A pulpit, an altar, a cross and flowers are arranged against a white screen on top of the theater projection room. Music is provided through the amplification system from a tape recording made by the church's choir and organist. Some elements of the usual worship service have been omitted, but not the offering; it is taken up by ushers who pass from car to car. This year for the second time the Greater Cleveland junior chamber of commerce sponsored a one-Sunday service in drive-in theaters of the area so that physically handicapped persons could attend without getting out of their cars. Separate services were arranged for Protestants, Catholics and Jews. Another such simultaneous service is being planned for some Sunday in September.

Cleveland Will Not Rest on Interracial Laurels

Although Cleveland last February received the 1952 Human Relations award of the National Conference of Christians and Jews, every member of a panel at the annual meeting of the local round table of that organization—perhaps to guard against self-righteousness—cited some aspect of interracial relations which needs to be improved. Henry B. Ollendorf, director of the Neighborhood Settlement Association and

a member of the committee on Christian social relations of the Episcopal diocese of Ohio, asserted that the five local Protestant children's institutions offer little service to minority races. None of them, he said, has more than 2 per cent of Negro children. Chester J. Gray of the Ohio state employment service reported that while employment of Negroes has increased, the gain has been almost entirely in certain kinds of jobs rather than in all job classifications. Florence Fairfax, superintendent of the city's recreation centers, said that Negroes are restricted in use of public swimming pools and that few bowling alleys and skating rinks are operated on a nonsegregated basis. Antony Massolini, *Cleveland Press* labor editor, reported that except for some A.F.L. unions and two of the railway brotherhoods, the city's labor groups have good interracial records. Ernest J. Bohn, director of the Cleveland metropolitan housing authority, called for elimination of the slums in the central area.

Uphold Right of Rumanian Church In America to Elect Bishop

The American episcopate of the Rumanian Orthodox Church has the right to choose its own bishop, a federal court in Cleveland decided July 8. Principals in the two-year controversy which was ended by the court decision were Bishop Andrai Moldovan, a former Akron priest who was consecrated a bishop of the church on a secret trip to Communist-dominated Rumania in 1950, and Rev. John F. Trutza of Cleveland, president of the Council of the Rumanian Orthodox episcopate in America. The Trutza group maintained that the American churches had the right to elect their own bishop and were not required to accept one sent from Rumania. This group recently elected as bishop Viorel D. Trifa, who came to Cleveland as a displaced person from Rumania. He is the first bishop to be consecrated outside Rumania. The church's former leader, Archbishop Policarp Morusca of Grass Lake, Mich., went to Rumania on a visit in 1939 and never returned.

And So Forth

In Erie, Pa., churches go in rotation to television station WICU to conduct services, while a television set goes into the church presenting the program so that members of the congregation can participate in the services. The Erie churches also sponsor a 15-minute weekday television program.

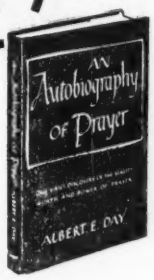
In Cleveland, church school classes have been conducted over station WEWS-TV. Ministers and their choirs lead vesper services regularly on WXEL-TV, and a morning devotional program is presented on WNBK-TV.

The Cleveland church federation supplies the religious news which on Fridays is part of the regular 12:45 p.m. radio newscast over station WEWS. It covers activities of all faiths.

Municipal Judge Perry B. Jackson of this city has been named president of a new "supreme court" of the African Methodist Episcopal Church. At the recent national conference of that church, Bishop A. J. Allen of Cleveland was returned as head of the Third district, which includes Ohio, West Virginia and part of Pennsylvania.

Archdeacon William Crittenden of Cin-

ONE MAN'S DISCOVERY OF THE REALITY, WORTH AND POWER OF PRAYER



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cinnati was recently installed as the fifth bishop of the Episcopal diocese of Erie. He succeeds Bishop Harold E. Sawyer, who resigned last November because of ill health.

More than 500 persons are on the general committee for the evangelistic campaign to be conducted in Canton beginning next Jan. 25 by Charles Templeton, National Council of Churches evangelist. The executive committee, made up of Canton and Stark county ministers, is meeting weekly to plan for the campaign.

John Charles Smith, 96, died at Lakeside, where he resided, while attending his 71st consecutive Methodist annual conference. For three years he had been the possessor of the "conference cane," mark of ministerial seniority. It had passed to him on the death at 104 of John G. Schaal of Toledo.

Included in the program of the three-week summer school at Oberlin Graduate School of Theology, which opened July 7, are a laboratory school for weekday and Sunday school teachers and courses for rural pastors.

WALTER E. DANIELS.

Berggrav Unveils Monument To Finnish Translator

Bishop Eivind Berggrav of Norway, president of the United Bible Societies, unveiled the monument dedicated recently in Finland to the memory of Michael Agricola, first translator of the Bible into Finnish.

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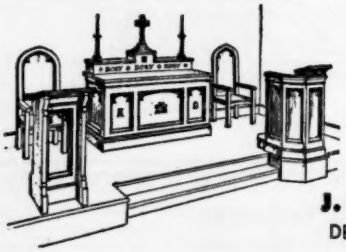

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Salvage Goes On In South Korea

In Midst of Confusion and Crowds of Refugees, Courageous People Begin Rehabilitation

PUSAN, KOREA, July 5.—After an absence of two years and two days, it is good to be back among friends in Korea. As our plane from Japan, delayed because of head winds, landed in gusts of wind and rain at the Pusan airport Monday evening, searchlights were playing on the near-by mountainsides. We were told that in the past few days guerrillas had been firing on incoming planes; twelve had been apprehended the night before. This fact confirms the editorial statement in the May 21 Christian Century that guerrilla activity in South Korea is much more extensive than is realized in the United States, and that it reaches "from Seoul to the gates of Pusan."

Refugees Carry on in Midst of Heartbreaking Situations

With a shooting war still in progress in the northern part of this small peninsula, life in the south goes on its salvaged way. This newsletter is being written on a portable typewriter which a Korean friend buried in our Seoul garden as Communist troops approached the city, then resurrected after the capital was retaken by United Nations forces. Under my cot, in good working order, is the portable sewing machine which the same friend saved by carrying it off to the mountains. This afternoon I talked with a caller, the wife of Dr. Namgun, who was general secretary of the Korean National Council of Churches when the Communist hordes invaded Seoul. She has had no word from or of her husband since he was taken from their home. With her was the mother of a family of eight who was the sole survivor of a direct shell hit which demolished their house in Seoul. Another caller was a widow who escaped from Seoul to Taegu with her four children in December 1950. That same month, on Christmas Eve, her oldest son was killed along with 42 other children when Communists set fire to the First Presbyterian Church in refugee-packed Taegu. All these women are bravely carrying on in the crowded confines of their refugee homes, seemingly more aware of others' needs than of the pain in their own hearts.

Missionaries Survey Korean Needs

Last month two portfolio secretaries from the "sending" mission boards in New York were in Korea to survey needs and confer with workers here. John Coventry Smith of the Presbyterian, U.S.A., board, who had been here when the Communists first crossed the 38th parallel, spent an intensive week in Pusan, Taegu, Taejon and Seoul. In the capital he slept in the room where he had left his personal belongings in June 1950; the walls of the twice-occupied mission residence were the only familiar sight that met his eye. T. T. Brumbaugh, a secretary of the Methodist board and formerly a missionary and Christian Century cor-

respondent in Japan, spent four weeks familiarizing himself with the basic situation in the Korean peninsula and with needs that cry out to be met. As a result of the timely visit of the two secretaries, new plans for the early resumption of work on the interdenominational rural project at Taejon are being formulated.

Mission Team Heads Work For Korean Amputees

Reuben A. Torrey, Jr., formerly of the Presbyterian Mission in China, has arrived in Korea as head of a team which will work for the rehabilitation of Korean amputees. The groundwork for this much-needed project is now being laid. It is anticipated that when other members of the team arrive in the fall, two centers will be in operation. One will fit amputees with artificial limbs and train them in their use; the other will provide vocational guidance and rehabilitation. The program, interdenominational in make-up and support, is intended as a practical demonstration of the outreach of Christian love.

Increased Living Costs Add To Difficulties

Since the Communist invasion two years ago, the cost of living in Korea has risen twentyfold and a little more. Government figures show the June 1952 price of rice to be four times that of November 1951. The Korean people are indeed "pressed on every side, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken." Their resilient faith is a challenge and an inspiration to those privileged to be in a position to work with them.

And So Forth

After only six months of publication, and under wartime difficulties, a monthly children's magazine called *New Friend* is already selling 12,000 copies per issue. The magazine, which had been planned for launching in July 1950, is printed in Pusan. Choon Pai Kim, general secretary of the Christian Literature Society, is editor.

Bliss W. Billings and Lyman C. Brannon, retired Methodist missionaries, are giving a year each to conducting special evangelistic services in institutions and army centers in South Korea. Dr. Billings, who formerly served in Seoul, reports that at the services he has held in the Pusan area there is greater response to the gospel message than he noted at any previous time in his nearly 40 years in Korea. Dr. Brannon is finding similar response to his ministry in the regions around Seoul and Taejon.

Around 3,000 copies of each issue of the bimonthly devotional publication *Upper Room* are being sold in Korea at present. The output is expected to be tripled in the near future.

SUE COMSTOCK ADAMS.

Disciples Commission 17 Young Missionaries

At a service in Indianapolis June 18, the United Christian Missionary Society (Disciples of Christ) commissioned 17 young men and women to serve in foreign mission fields. Most of them will sail for their new jobs this summer or fall. They bring to 224 the number of missionaries serving under the society in 11 foreign countries.

Set Up Migrant 'Pilot' Schools

N.C.C. Home Missions Division Hopes to Encourage Local Efforts to Meet Lack of Regular Education

NEW YORK, July 16.—The migrant committee of the National Council of Churches' division of Home Missions has launched a number of "demonstration summer schools" to help children of migrant farm workers catch up on their three R's. The pilot schools are now in operation along the eastern shore of Maryland and Delaware, in New York and in certain midwestern and western states. Some are carried on in conjunction with child care centers. Edith Lowry, co-executive secretary of the division, emphasizes that the council's purpose in starting these schools is to demonstrate what needs to be done in the hope of stimulating action by local and state school authorities. The division recently presented a report revealing that a sizable segment of our school-age population is growing up with practically no formal schooling. It says that the children of migrant farm workers receive at best only a hit-or-miss education, mainly because the families are constantly on the move.

Report on Progress at Japan Christian University

The main building for the new International Christian University in Japan is now 75 per cent completed, John Coventry Smith of the Presbyterian, U.S.A., Board of Missions, who recently returned from the Far East, told the meeting here of the committee for the university. Field rooms have been set up to meet local and community needs, and a church and a Sunday school have already outgrown their cramped quarters. Dr. Smith declared that the university "can and will become a central place in revitalizing the opportunity for the spiritualization of Japan." George Kiyoshi Togasaki, Japanese Christian businessman and president of the university, told the committee that the university was organized "not to menace the peace of the world, but to help in developing peace and a free world." He declared that Japan is not ready to rearm. "Having once perished by the sword, she is not now ready to take up the sword again," he said. G. A. MacLean, pastor of Ginter Park Presbyterian Church, Richmond, Va., who originated the idea for the university, urged "enthusiastic completion" of the fund and program to make the institution the "central Christian force it should be in this brother nation."

Union Offers Courses for School Teachers

A new feature of the curriculum this summer at Union Theological Seminary here is the courses offered high school and college teachers. George F. Thomas, chairman of Princeton University's department of religion, is conducting a seminar on the problems and possibilities of Christian college teaching. F. Ernest Johnson, professor of education at Columbia University Teachers College, heads a parallel seminar

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concerned with schools below college grade. Another feature of the summer program is the annual leadership training school for officers and members of student Christian associations and other campus religious organizations. Nearly 600 ministers, divinity students and religious educators and leaders are enrolled in Union's summer school this year.

New York Young People Oppose Racial Restrictions

Young people selected by the Protestant council of New York's metropolitan youth council and B'nai B'rith's Antidefamation League attended the annual Minden Conference for Youth held last month in Bridgehampton, L. I. They recognized the challenge of establishing equality of opportunity for all men—a challenge, they said, that the nation's founders faced and that is with us today in the threat to our American way of life posed by bigots and hatemongers. They voiced their dissatisfaction with the inadequacies of present-day society, leadership of which they must soon assume. The problem of human relations in the family, in church and synagogue and in the larger community was discussed. The young people expressed opposition to restrictions of church membership based on racial differences and to discrimination in housing. They emphasized that the "separate but equal" policy espoused by the Supreme Court in condoning separate schools for Negroes and whites in the south is basically undemocratic because it denies the fundamental principle of equality. They declared that religious leaders should be more vocal and courageous in their efforts to deal with the problems of prejudice and discrimination in the community.

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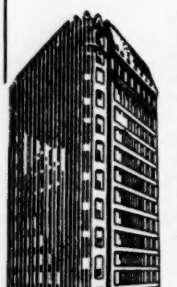

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Missouri Synod Laymen Hear Challenge to Revival

Over 400 laymen of the Lutheran Church—Missouri Synod gathered here last week for the 35th annual convention of the Lutheran Laymen's League, which has a membership of 81,778 in 4,669 churches in the U. S. and Canada. At the closing dinner, Pres. O. P. Kretzmann of Valparaiso University in Indiana told the laymen that the time is ripe for a revival of religion. "Too many graves, too many tears and too many dead in two world wars make it impossible for us to be satisfied with the easy answers of another generation and world," he said. The convention heard that the International Lutheran Hour, one of the projects sponsored by the league, is now heard over 1,000 radio stations in the United States, Canada and 36 other countries. Emil C. Jacobs was re-elected league president.

And So Forth

Seven hundred friends and coworkers attended the dinner given last week to honor Methodist Bishop and Mrs. G. Bromley Oxnam, who are leaving for the Washington episcopal area to which the bishop was transferred at the recent meeting of the Northeastern Methodist jurisdictional conference.

Lawrence J. Holt, pastor of the Lebanon Lutheran Church in West New York, N. J., is the first executive director of Lutheran Social Service, a new board of the Augustana Lutheran Church's New York conference, which was formally organized earlier this year.

J. Henry Carpenter.

Provide Rural Ministry

Vacationing Pastors and Students Aid Northern New England Parishes

Hanover, N. H., July 15.—Pastors on vacation from their own churches, along with seminary, college and even high school students, come into northern New England in the summer to help minister to people in the vast rural areas and the numerous marginal churches. Typical of the programs in which they participate is that vigorously promoted by the Vermont church council. Early in June this year some 20 young people from all over the nation were brought together for an intensive two-week training school at Camp Thorp at Goshen, Vt. After being briefed in homiletics, religious education, vacation school crafts and recreation, they dispersed to the towns and hamlets where many of them will provide the only religious leadership of the year. The program was directed by Frederic E. Reynard of the Townsend, Vt., United Church, director of summer projects for the council. In Maine, the Seacoast Mission, undenominational organization which carries on a ministry along the coast and among the islands, enjoys the services of many a city clergyman who spends his vacation giving spiritual care to the people of an island or coastal village in return for the bracing air and scenery. Some of the city parsons who are amused at the ways of the natives would be surprised to learn how amusing they themselves are considered.

New Hampshire Congregationalism Adds Third 'Life Minister'

New Hampshire Congregationalists are continuing their campaign to use the resources of their state conference to put "life ministers" in needy areas. Latest minister to commit himself to this unique program is George Duke, who was commissioned to his life task at the conference's annual meeting. Now he is serving an extended parish in the "north country" region of the state. When this becomes self-sustaining, he will move on to another needy parish under conference direction, repeating the process throughout his ministry. Two other "life ministers" are now serving New Hampshire Congregationalism. Another way the conference is meeting the problem of leaderless churches is the encouragement and training of lay preachers. In August a summer school for lay leaders will be held at the conference's Deering Community Center. One of the projects to be undertaken during the session is a sociological survey of a neighboring area to aid the laymen in understanding community problems.

And So Forth

Elizabeth Miller, pastor of the Readsboro, Vt., Baptist Church, recently conducted a "talent survey" of all Protestants in the town to discover their attitudes toward the church, what they considered the community's greatest needs and how they felt the church might best meet those needs. As reports came in, the men and women of the church began remodeling church school facilities to make them adequate for the new tasks coming up.

More than 25 Maine communities are planning special observances of the appearance of the new Revised Standard Version of the Bible. The state council of churches is preparing for the statewide program an exhibition of historic Bibles, old family Bibles and similar materials.

Another evidence of the increasingly enlightened approach to northern New England's "small church" problem is the vote of the Baptist, Methodist and Congregational churches of Seabrook, N. H., to enter upon a cooperative program. Guidance by the state executives of the three denominations and by the New Hampshire council of churches aided in successful culmination of the plan. Harland G. Lewis.

Confirm Korean Losses

Statistics Released at I.M.C. Meeting Reveal Tragic Fate of Personnel

Willengen, Germany, July 10.—In a statement made public early in the sessions of the enlarged meeting here of the International Missionary Council, Korean delegate In Yung released authoritative figures on the destruction of church life and property during the current war in his country. They are based on reports from Kim Jong Whan, acting chairman of Church

World Service's Korea field committee. They reveal that more than 500 church workers have been either martyred or captured by the Communists, leaving behind over 2,000 dependents. Half the Christian schools in the country and their equipment have been demolished, and there has been widespread destruction of libraries and other stocks of books.

The list of Christian pastors who have been captured by the Communists in North Korea is impressive. The Presbyterian Church has lost over 300 of its ministers or evangelists through capture, the Methodist Church 46. More than 700 members of these men's families are now in South Korea, where they are dependent on relief.

CECIL NORTHCOTT.

The Church Roll

David Hugh Jones, professor of music at Princeton Theological Seminary, has been elected editor in chief of the proposed joint hymnal of five cooperating churches of the Presbyterian and Reformed tradition in the U.S.

Pres. Joseph R. Sizoo of New Brunswick Theological Seminary, New Brunswick, N. J., has been named professor of religion at George Washington University, Washington, D. C., where a department of religion was founded five years ago.

Church World Service, now a department of the National Council of Churches, announces the appointment of two new associate executive directors: Arnold B. Vaught, for 13 years a missionary to China and recently executive secretary of the N.C.C. division of Foreign Missions' committee on relief and reconstruction services; and Wayland Zwayer, who is also secretary of the Foreign Missions division's Europe committee and American representative of the World Council of Churches' department of interchurch aid and service to refugees.

Lorenz F. Blankenbuehler, head of the Concordia Publishing House's editorial department in St. Louis, has been elected editor of the *Lutheran Witness,* Missouri Synod publication. He fills the position left vacant by the death in November 1950 of Theodore Graebner.

Claude L. Pickens, Jr., formerly canon of St. Paul's Cathedral, Hankow, China, has been appointed acting secretary of the Near East committee of the National Council of Churches' division of Foreign Missions.

Recent deaths in the field of religion: Matthew Brown McNutt, who as field secretary for the Presbyterian, U.S.A., Board of Home Missions' rural life department was a pioneer in the movement to strengthen community life through the rural church, at Wooster, Ohio, June 17, at the age of 83. . . . Mary I. Hussey, professor emeritus of religion at Mount Holyoke College, authority on ancient religions and languages, while attending the annual meeting of the New England Society of Friends, on June 20, at the age of 76. Dr. Hussey, a former field secretary for the American School of Oriental Research in Jerusalem, was the first woman to serve (in 1913) as annual professor at that school. . . . Samuel M. Jordan, who as a Presbyterian, U.S.A., missionary for 43 years played a leading part in the development of modern education in Iran, on June 21, at the age of 81. Dr. Jordan was the first president of the American College of Teheran (now known as Alborz College) and served in that capacity from 1925 until his retirement in 1941. . . . James Shera Montgomery, Methodist minister who served as chaplain of the House of Representatives for 29 years until his retirement in 1950, on June 30, at the age of 89. . . . Alice M. Monk, for 37 years a Presbyterian, U.S.A., missionary in Japan and on her retirement in 1942 director of the Northern Star Girls' High School in Hokkaido, on July 2, at the age of 80. . . . Arthur Flake, pioneer Southern Baptist Sunday school and training union leader who served the church over a 30-year period and devised a formula for an "enlargement campaign" which has been used by thousands of his denomination's church schools, on July 3, at the age of 90.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

About Face (War.) Eddie Bracken, Gordon MacRae. *Musical* adds song, dance and slapstick to stage play about escapades, mostly romantic, indulged in by cadets from fictional military school. Technicolored, *lightweight* entertainment, trite in situation and characterization. M,Y

Something to Live for (Par.) Joan Fontaine, Ray Milland, Teresa Wright. *Drama.* Reformed alcoholic goes in A.A. role to aid of actress whom fear of failure has driven to drink. But the fight against liquor takes second place to a new temptation: they fall in love, and he has a loyal wife. "Triangle" film indulges the weaknesses of its principals to amazing degree, in spite of polished production seems somehow *contrived* and oversentimental. M

Walk East on Beacon (Col.) Finlay Currie, George Murphy. *Melodrama* details complicated plot whereby Soviet agents with aid of native Americans dedicated to communism forge intrigue to transmit to Moscow secret U. S. mathematical formula. Straightforward filming uses documentary technique, wastes little time on preachment or explanation of motives, concentrates on unfolding a *gripping* story breathlessly enacted. M,Y

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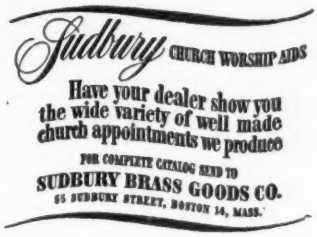
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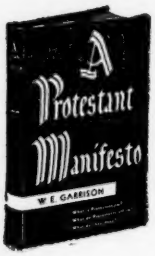

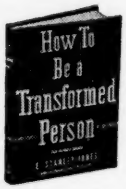

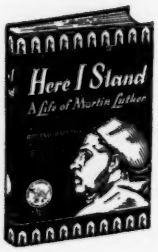

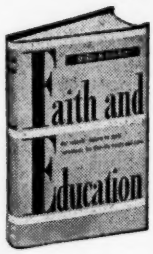

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